

# THE CHRISTIAN CENTURY

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

## Opportunity

There are impulses within the human soul which are suggestions of the Spirit of God. He who finds himself prompted to say a kind word or do a worthy deed should not hesitate too long before obeying the impulse. As we grow older we act less from impulse and more from what we suppose to be reason; but the great souls of earth have trusted not merely their logic but their intuition.

Philip saw the chariot coming. He did not know who was within. But the path he was traveling intersected the road at such an angle that he could meet it at the parting of the ways, and something within his heart prompted him to meet it. It was as a voice saying, "Go near, and join thyself to this chariot." Philip was not wholly concerned with the opportunity of riding. He spoke the word that won to Christianity one of its most notable converts among men in official life.

\* \* \*

So many things happen incidentally that have within them the secret of a wonderful providence. How many things Jesus did that were quite incidental to some other purpose or plan! He saw and called Matthew "as Jesus passed by" on another errand. He healed blind Bartimaeus as He was passing along the way. He saw Zacchaeus in the tree as he was passing underneath. He healed the woman who touched the hem of his garment as he was in the throng, hurrying to an important engagement. All these things and more Jesus did quite incidentally. In every one of these instances he had another errand. These and other instances represent his use of incidental opportunity. It comes to us all, and it must be acted upon or neglected.

\* \* \*

The old fashioned revival seems to have lost something of its power. We are training our children up, so we say, into Christian life. We are employing nurture and normal development instead of the unwholesome pressure of the revival. Perhaps so, but let us not forget that the revival had this inestimable advantage, that it brought home to the heart the truth of the necessity of choice.

We must choose. The man who spends his whole life considering what profession he shall enter never makes much of a success. The man who halts idly between two opinions dooms every enterprise with which he is associated. The man who enjoys courtship but shrinks from marriage finds in his mail some morning an invitation to act as best man at the wed-

ding of his lady to some other man; and it serves him right. We must choose.

There are opportunities that will not wait. Not all of them come our way even once. We have to hasten down the path to the cross roads to meet them. And we cannot let them go by with any assurance that they will return.

\* \* \*

Philip employed his opportunity in speaking a word for Christ. It was not a hard thing to do, and it made a vast difference in the life of the man to whom he spoke it and with the efficiency of his own religion.

There is need of better preaching and more efficient organization of the Christian Church. But there is no one thing that is needed so much as that every Christian should be a witness for his Lord.

We must not suppose we have no opportunities. The history of success in business is largely the record of men who have taken up and used opportunities that other men have despised. God make us faithful to our daily opportunities! Some of them we threw away and another caught up and used. It is a parable of life. They will never return to us if we neglect them now. But if we improve them it shall be for our everlasting joy and the blessing of others.

\* \* \*

Perhaps you know that little poem by Sill on the opportunity which one man despised, but which another with royal spirit turned into a triumph.

This I beheld, or dreamed it in a dream:  
There spread a cloud of dust along the plain,  
And underneath the cloud or in it raged  
A furious battle; and men yelled, and swords  
Shocked upon shields. A prince's banner  
Wavered, then staggered backward, hemmed by foes.

A craven hung along the battle's edge,  
And thought, "Had I a sword of keener steel—  
That blue blade that the king's son beareth,  
But this—blunt thing—" He snapped and flung it from  
his hand,  
And lowering, crept away and left the field.

Then came the king's son, wounded, sore bested,  
And weaponless, and saw the broken sword  
Hilt-buried in the dry and trodden sand,  
And ran and snatched it, and with battle shout  
Lifted afresh, he hewed the enemy down,  
And saved a great cause that heroic day.



## Humane Missionary Work at Ellis Island

BY REUBEN L. BREED.

**E**LLIS ISLAND is one of the very smallest portions of dry land surrounded by water over which Old Glory waves. In this case, as in so many others, size and significance have no relationship; indeed, it may be questioned whether any part of our national domain holds any more important place in the present or future life of our people than this same little Ellis Island.

Situated geographically where the mighty Hudson pours its far-gathered waters into the salt of Sound and Ocean, it is also where the distinctly racial streams are turned into the currents of our own fresh young social and national life. Ellis Island is the greatest citizen factory on earth. Out of all nations and tongues and peoples 725,040 passed into America through its portals last year. Besides this huge number 12,917 were there "weighed in the balance," physically, mentally and morally, and were debarré or deported because they were found "wanting."

### FIRST IMPRESSIONS.

Since first impressions are so lasting, and the ideas these seven hundred and twenty-five thousand gained the first few hours on America's soil may tinge and color a lifetime, there are no positions of service in the government where higher standards of character should obtain than

here at Ellis Island, where America, as such, first touches this alien throng. In this, generally, we have been most fortunate, and the more one studies the men in authority at the island, and sees them at work day after day at their most important tasks, the more the assurance takes root that no other men would probably make fewer mistakes than they.

### UNUSUAL MISSION FIELD.

Ellis Island affords a field for missionary work of a very unusual quality. Here are bewildered and distressed souls who need comfort and counsel as they are face to face with the open door of a new and untried land; here are young men and women who need warning as to the trials and temptations of a country that is not quite "money mad;" here are parents who, before the life of our factory towns claims them, need to be told of the emphasis America lays on educating the children. Here also are the thousands being detained for special examination or awaiting deportation, to whom the missionary, if he be the right kind, can minister in the spirit of Jesus, explaining just why it is that America refuses them entrance and interpreting to them the love and sympathy Christian America really feels in her heart for them—even though she is compelled to send them back. Rightly or wrongly, America believes that she has a great

contribution of brotherhood to make to the world's life, and she dare not, for the world's sake, imperil it by admitting into her numbers the sick, the pauper and the criminal. The pace of our life, the struggle for existence, is so swift and keen that many will fail here among strangers who can succeed at home among their friends. In order to protect the world ideals entrusted to her, as well as to insure her own life, examinations at our ports of entry must be most thorough. Much of this the missionary at the island may help the detained and the deported to see—if he be of the right sort himself. Rev. P. D. Vassileff, a native Bulgarian, has been under commission as such a missionary now the past year. His special "parish" is among the Bulgarians, Armenians, Macedonians and kindred peoples from the Balkan States and Eastern Asia who are knocking for admission at our doors. Mr. Vassileff works under the closest direction of the New York office, investigating conditions into which immigrants come—immigrant hotels, transportation and labor agencies, etc., in the vicinity of New York City—but finds his special field on the island itself.

### INTERESTING TYPES.

Let us in imagination go to the island and permit Mr. Vassileff to point out to us a few special cases in which he has

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*Detained Hungarian Immigrants.*

been interested during the past few weeks.

There is a young Macedonian. He was going to his brother, but a telegram was sent ten days ago, and no answer came, and deportation awaits him within a very few days. Then the missionary is called in, and inquires whether the telegram reached its destination, and found that it was undelivered. The brother had probably moved and did not get it. The missionary found that the boy had another address—that of a cousin, and so sent a telegram to this cousin, urging that he secure and send to the Ellis Island authorities an affidavit, pledging that he will adequately care for the young man. Within a few days the affidavit arrived and all was well; the boy went to his brother.

One day an Armenian arrived with his family, but the oculist at the island discovered that the fourteen year old daughter had inflamed eyes. She was immediately placed under treatment in the hospital. After some days the father comes to the missionary and with tears begs him to go to the hospital to see how his daughter is getting along, and tell him if there is any hope of their admittance, and how soon. She has already been in the hospital three weeks, but the Armenian peasant did not know that he had a right to go and see her, and if he went, how could he, unable to speak English, talk with the doctor and find out what the outcome would be? You may be sure that the missionary's aid was prompt and comforting.

#### A HELPLESS MONTENEGRIN.

There is a Montenegrin—a tall, strong mountaineer. Yet brave as he might have been fighting the Turk, he is now utterly helpless. There is a great anxiety on his heart. His wife and little baby, born on the steamer, are in the hospital, another three year old child in the Children's Room, and he himself has been in the Detention Room now for ten days. He wants the missionary to go and bear his greetings to his wife and baby, and also to the other child. The missionary saw the mother as she lay in bed, and as he began talking in her language, she

almost jumped out of bed. "There he is," she says, "Alexie Coronina is his name." The baby is given the name of the steamer Coronina on which it was born, for the captain wished it so. The father is told that the baby and the mother are doing very well. His face brightened for a moment but another thought came and beclouded it. He has only eight dollars left, and is afraid he will be deported! The missionary rushed to the steamer "Coronia" before it left that night, found the captain and collected a little money from among the passengers, wrote to interested friends and got some more, sent it to the Montenegrin and all was well.

#### IN THE DEPORTATION WARD.

Eleven Bulgarians were brought in—they were charged with being contract laborers. They landed two months ago at Quebec, Canada. After they finished the work at one place they went to the

labor agent for another, and agreed to go with an employer who said he had work for them not very far from Montreal. They got a boat and crossed some water, not knowing it was the St. Lawrence River, and that they were going into the United States. A policeman came to inquire, but some way he changed his serious attitude, and the men went to work on a railroad. A few days later a secret service agent from Ellis Island found them and brought them to the island. Here they stayed for three months in the tile floored and walled room with two or three hundred men. The secret service agent wanted to bring a case against the company, and the eleven Bulgarians are to be the witnesses and so are detained. They are in great suspense.

#### WOES OF BULGARIAN GROUP.

No one knows what is going to become of them, or how long they will have to wait in this stuffy room, void of every comfort, even a chair to sit on, their beds made of canvas stretched on iron rods, rising in a three story line one over another, and populated with innumerable former inhabitants. For six months in this country they could not even replace their worn out clothes with something to protect them from the cold; their children at home are unprovided for, and besides, being Bulgarian soldiers, they are wondering what will be the judgment of the martial law when they return to Bulgaria, since being detained they are unable to appear under the colors during the war with Turkey. When they were brought to the island the missionary found these men in a state of torment. He explained the matter to them, telling them that they are not responsible and not punishable, either by this government or in Bulgaria, and that he would take the matter up and help them in whatever way he could. He wrote letter after letter to the Commissioner of Immigration and the department at Washington, and after three months of effort, the men were deported to Bulgaria, and supplied with letters certifying that they had been detained at Ellis Island, and were therefore unable to go to Bulgaria in time for the first part of the war.

Another time talking with a group of Russian immigrants, a Russian girl asked

*How They Make a Living.*



where her young friend Melvina may have gone with the baggage she was helping to carry, for she had all her good clothes in the bundle. The missionary took her to the room of the temporarily detained, where she found Melvina and also her good clothes, and she could not find words to thank him.

Another day a Croatian woman came who had lent a woman friend \$25. The friend was going to the same place with her, and she expected to get the money after they had passed the inspection. She was greatly distressed that her friend could not be found, but thought the missionary might be able to tell her where Uleka may be with her \$25. He took her to the detention room, and she received the money from her detained friend.

#### ALMOST LOST HIS BRIDE.

There was another and more curious case. A brilliant, well-dressed young Pole was all excited and anxiously rushing around the waiting room. The missionary approached him with a greeting in his native tongue. He brightened up. "Can you tell me what became of my wife?" he asked. "Oh, yes, what's her name and how did you come here?" returned the missionary, "and what is your name?" Well, the name of his young bride whom he married just before starting was Jusipha Shishkovsky. His name was Ludwig Valentavsk. Her ticket had been sent her by her brother in America, made out in her maiden name and for second cabin. He bought for himself a third class ticket, and so was separated from his wife both on the steamer and at Ellis Island, and she was detained for having no money or address while he was admitted, and was waiting



Coming to Find Father.

for the railroad barge to come to the island for its day's load of passengers. If he did not claim her before he was taken to the barge she might have gone back on the same steamer the next day! This case was hurriedly undertaken. Full explanation was made to the Ellis Island authorities, and the good bride admitted. The missionary told them how this advice of his was made possible, and

how we must all care for each other as one in Christ. With many thanks they went away happy, to make their new home in this new land.

What a portrayal of missionary work of the highest character this is! The socialization and Christianization of these aliens ought to be very much easier now because of the way in which we have touched them at the Island.

## Christian Forces in Northern China

BY HERBERT L. WILLETT.

**A** FEW months since there appeared in an American magazine an article written by a man who had recently made a trip around the world. The paper was chiefly a diatribe against Christian missions. It dwelt first upon their failure, as proved by the fact that the author saw little evidence of their presence or influence in the places he visited. Then with hardly pardonable inconsistency it pointed out the evil they were working among the oriental nations, by changing their beliefs and customs, and thus rendering them discontented with the simple, happy life they had previously known.

The writer showed all too plainly that his acquaintance with the actual character of mission work in the Orient was of the most superficial sort. It is no difficult task for a globe-trotter to cruise out to the East, dodge in at a few ports, talk with traders, tourists, government employes and others least likely to be interested or informed regarding Christian activity, and then come back to declare with the air of finality that missions are a failure. There was a time when such declarations might deceive even well-informed people. But today the most casual readers of contemporary literature are prepared to disregard or refute such crass and superficial assertions. And one of the best arguments to silence the cynics is the story of China during the past ten years.

The arousal of interest in a new faith in such a people as the Chinese is an achievement of almost incalculable difficulty and moment. For China is one of the oldest of the nations. If the records of Babylonia and Assyria go back further into antiquity, it is in part due to the highly painstaking work of experts in the field of research, who have brought to light inscriptions of very remote date. Perhaps when a similar service is rendered to Chinese history, the dawn of its civilization may be set at much earlier times than is now the custom. But even with the limitations of a history as yet accepted at only its naive face value, the story of China goes back to the third millennium before Christ.

#### CHINESE ANTIQUITY.

In the days when the Assyrians were strengthening their fortresses along the frontiers of Mesopotamia, and the early Pharaohs were spreading out their capital at Thebes, the foundations of Chinese nationality were already laid. When the story of the Trojan war and the wanderings of Ulysses was being sung by Greek bards, minstrels in China were recounting the exploits of their ancient chieftains. As early as the age of Alfred the Great, the founder of English literature, the writings of Chinese poets and sages were widely scattered through the far east. Firearms were used in China before the days of the First Crusade, whereas the first use of gunpowder in

the western world was at the siege of Constantinople, in 1453 A. D. Printing was invented in China five hundred years before Caxton and Gutenberg. The Chinese sold silks to the Romans in days when the inhabitants of England wore the skins of beasts, and America was unknown.

#### OLD TESTAMENT ALLUSION TO CHINA?

Two thousand years ago the silk commerce of China extended westward via Kokand and the Pamirs as far as Samarkand, Seleucia and Antioch. Before the Danes invaded England the Chinese had commerce by sea to Ceylon, India, and the Red Sea lands. On the broad map of the Old Testament, the statesmen, sages and philosophers of China took equal rank with those of Europe, and continued to do so till the reigns of the famous emperors, Kaugh and Kienlung, the contemporaries of Cromwell and Warren Hastings.

Students of Chinese affairs have tried to convince themselves, probably without warrant, that the "land of Sinim" of Isa. 49:12, was China, and that the "middle kingdom" was thus known to the writers of the Old Testament. But in any case Confucius was a contemporary of the Evangelical Prophet, Mencius lived in the age of Ezra, and the great wall was well under way when Judas Macabaeus rallied his Jewish compatriots against the power of Syria.

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well-nigh immovable nation, with a distinguished history covering twenty-four dynasties, a literature of distinction, and social institutions of great antiquity, taking to itself an almost wholly new set of ideas during a single generation, and confessing that most of these ideas are taken over from a civilization and religion hitherto regarded with suspicion and aversion. Yet such is the case. It is to the impulses drawn from the Christian nations that China owes most of her rapid changes. Out of the twilight of self-satisfaction, which assumed under Manchu leadership that the Emperor of China was the real sovereign of the world, whose right it was to issue proclamations to other rulers as if they were subjects of China, and that all intercourse with foreign nations was to be forbidden, the Chinese have begun to emerge, and this liberation, intellectual and social, has been in large degree the result of Christian missions.

#### MISSIONARIES SENSITIVE TO PEOPLE'S NEED.

From the first the missionaries have been sensitive to the physical and social, as well as the religious, needs of the people. They were quick to discern the need of better agricultural and manufacturing methods in order to sustain the ever-increasing population. To the deepening poverty of these multiplying people was due a large amount of the loss of life during the terrible famine of 1877-79 when not less than fifteen millions perished.

The crippling of women by the barbarous practice of foot binding was one of the superstitious customs which needed eradication.

Between the various classes there was deep division, resulting not so much in open strife, from which relief may come, as in the unchecked oppression of the poorer people by the nobles and gentry. Taxes, which were very heavy, were diverted to the pockets of officials. Graft was the order of the time. Interest of from 20 to 30 per cent was charged those who were least able to pay. There were not more than five daily papers in all China until within a few years.

#### FAILURE OF NATIVE RELIGIONS.

But worst of all, the native religions wholly failed to inspire the people to nobler living or hopes of better things. Confucius, who lived five centuries before Jesus, wrought a masterful work in teaching his people better morals than they had known. The emphasis he laid upon the Five Relations and their duties did much to lift the nation to a higher level of ideals and conduct. Though not a religion, the system of Confucius seemed to presuppose belief in a Supreme Being. The same is true of Mencius and Lao-tze, the later sages of China. They assumed a universe of law and order. They taught, in a general way, that men are rewarded for love, mercy and justice, faith in this world and the next. In this way Confucianism and the other systems of belief prepared the way for a more perfect faith. They triumphed, especially Confucianism, because of striking superiority to the superstitions that had prevailed before.

Yet these cults, while professed by vast multitudes, have little apparent effect on the lives of the people. The admirable ethics of Confucius and Mencius find expression rather in popular proverbs than in character. Even Buddhism, which entered China as a reforming faith, sunk to ignorance and weakness. The Buddhist and Taoist priests seem to live only to enjoy the revenues of the temples, and are often so ignorant

that they can not tell even the names or histories of their gods. It is time a new voice was heard, and a new Name proclaimed. Like the Roman Empire of the first century, China needs the message of the gospel.

#### ONLY A BEGINNING MADE.

It must not be supposed that more than a beginning has been made in the struggle for better things. But that beginning has actually taken form, and the missionaries have brought it to pass. Their efforts have been directed toward the improvement of the material condi-

tion of the nation, with notable results among the Chinese.

The Christian Literature Society for China, of which Dr. Timothy Richards of Shanghai is secretary, has distributed enormous quantities of books and pamphlets among the reading classes throughout the nation, with very notable results.

Today there are sixty-six daily papers in the country; a hand book of Chinese missions is issued annually; a magazine for women is being published in Chinese; Christian ideals of decency, sanitation and cleanliness are making their



Yuan Shih Kai, Present Provisional President of the Chinese Republic.



Dr. Sun Yat Sen, First Provisional President of the Chinese Republic.

tion of China by better agricultural, medical, sanitary and industrial conditions; the establishment of a better educational system; the promotion of peace within and without the nation; and the renewal of the people, by moral and religious instruction. In no small degree have the missionary forces in China been responsible for the reforms of 1895-8, which the emperor approved, and to which he became a martyr; the abolition of the old Confucian system of examinations, and the adoption of the new education; and the overthrow of a government which stood as an obstacle in the path of reform, and the establishment of a constitutional rule, under the leadership of such men as Dr. Sun Yat Sen and Yuan Shi-Kai, the first and second provisional presidents of the Chinese Republic. The missionaries are not political agitators. They are not disturbers of the peace. It is no part of their task to engage in civic controversies. Yet their constructive work of education and moral guidance must inevitably issue in a desire for better things and such has been the case.

#### MISSIONARY ACHIEVEMENTS.

The campaign against foot binding was organized by a Christian woman, Mrs. Archibald Little, and the reform has spread widely over the land.

The Anti-Opium Society, of which Mr. E. W. Thwing of Peking is the energetic secretary, has aroused a nation-wide protest against an iniquity forced upon China originally by England. Today, in spite of the profit to be derived from the culture and sale of opium, a war of extermination is being waged by the Chinese themselves against the drug, and reluctantly the dealers have been compelled to consent to the gradual limitation and final abandonment of the traffic.

Against the liquor business, tobacco and gambling the missionaries have set

way among the people, and in many places the officials are taking the lead in the work.

The influence of Christian practices was seen when, after the recognition of China by the United States on April 8th, of this year, a request was made by the officials of the republic that a day of prayer be observed by all Christians, in the interest of the new government, and April 13th was solemnly set apart for that purpose.

#### MANY ORGANIZATIONS REPRESENTED.

It is an inspiring sight to see the representatives of the various missionary organizations laboring in northern China, gathered in any of the meetings they are accustomed to hold. Among these groups are the Scotch Presbyterians, the English Baptists, the Canadian Presbyterians, the Wesleyans, the American Protestant Episcopalians, the London Mission, the Church Missionary Society, the American Methodists, and the Rhenish Mission. On a Sunday afternoon I had the pleasure of meeting the missionaries in their weekly union service, and no more interesting and inspiring audience could be found. There were veterans, like Dr. W. A. P. Martin, whose writings are household possessions of all students of missions. And with such additions as Secretaries Daily, Burgess and Edwards of the Young Men's Christian Association, there seemed nothing lacking to the impressiveness and efficiency of the missionary forces. On the Monday night an even greater company met in the home of one of the missionaries, and the discussion that followed the address bore evidence of the alertness and wide information of the company, as well as their enthusiasm in their chosen work. Not one of them doubts that China is the new "Holy Land," in which our Lord is manifesting afresh the marvels of his redemptive work.



# Christ Has Already Come!

Our Lord's Promise to Return Has Been Faithfully Kept.

BY JAMES M. CAMPBELL.

EDITOR'S NOTE: It was our expectation to close the discussion of the Second Advent theme with the publication of the article by Mr. Barnes last week. But the following statement from so helpful an interpreter as Dr. Campbell, has unlocked the hard editorial heart and gained admittance to our readers' attention. Dr. Campbell's recent book entitled "The Presence" was given an appreciative editorial review in *The Christian Century* some time since, but by an oversight, only the title of the book was given. It is published by Eaton & Mains, New York, sells for one dollar, postpaid, and is being heartily received by the large constituency which this well-known author has created by his many other volumes.

ONE of the frequently recurring subjects of interest and discussion is that of our Lord's second advent. I am pleased to see it taken up in the pages of *The Christian Century*. A subject which occupies such a prominent place in the teachings of the New Testament ought certainly not to be relegated to the background. It is a living issue; for upon our understanding of it, and our attitude towards it, depends whether the coming of the Lord is to us a promise or an experience.

In considering any subject a great deal depends upon the way of approach. We can come upon it directly, and deal with it as detached from all its antecedents; or we can look upon it in the line of its historical development. That the latter is the correct and scholarly method goes without the saying.

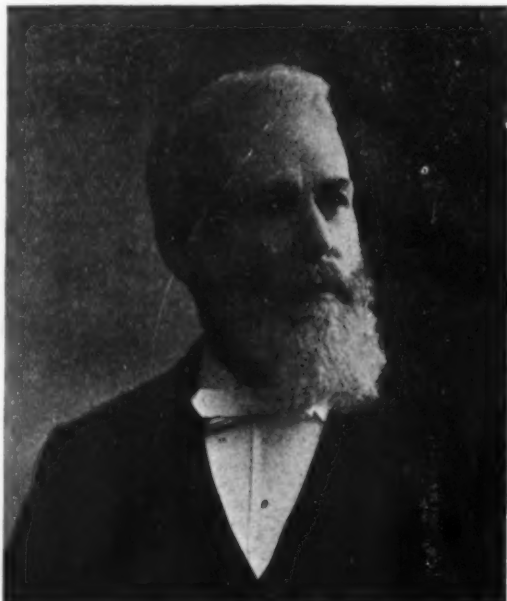
Now, the doctrine of the second coming of Christ can never be understood until it is set in its proper place in the unfolding of the presence of God to the children of man. Elsewhere I have tried to show that there are five stages in the realization of God's presence in the world. It is veiled in natural religion, limited and localized in the Old Testament; visualized and personalized in the incarnation; spiritualized in the resurrection, and universalized through the Holy Spirit. The question then is, what point in this process of divine self-manifestation does the second advent of Christ come in? Unquestionably in the latter stage. It follows the resurrection, which gives to us a spiritual Christ; and consists in the revelation by the Holy Spirit of the risen living Christ to the hearts of men.

## NEW TESTAMENT TEACHINGS.

In the midst of much that is bewildering, there are certain things touching this subject which are clearly taught in the New Testament. Among these are the following:

### I. The immediacy of Christ's return.

That Jesus promised to return speedily, and that the early disciples looked for his speedy return, cannot be questioned. Nothing could be more definite than his promise, "I will not leave you orphans: I come unto you. Yet a little while and the world beholdeth me no more, but ye behold me." His coming was to be in the life time of his disciples. There were those who listened to him who were "not to taste of death till they saw the Son of Man coming in his Kingdom." The generation then living was not to pass away until all these things should be accomplished. What shall we say then touching these plain and explicit statements? Was our Lord himself mistaken about the time of his return, as writers



Rev. James M. Campbell, D. D.

like Renan and Huxley have assumed? Or were the disciples mistaken regarding the meaning of the Lord's words? That they made a mistake is evident. Premillenarians think they were mistaken as to the time of the Lord's coming. But is it not more reasonable to suppose that they were mistaken regarding the nature of it? The declarations of Jesus as to the time of his coming are so clear and emphatic, that mistake on that point was scarcely possible. To stretch such an expression as "this generation" over centuries is to play fast and loose with the Master's words. His words can have only one meaning. That he kept his promise to the letter we dare not doubt. He came when he said he would come, but he did not come as his disciples expected him to come.

II. The second coming of Christ was to be accompanied by certain outward signs.

Of these the chief one was the destruction of Jerusalem. But note, the destruction of Jerusalem was not the coming of Christ, as some thoughtlessly affirm, it was merely the sign of his coming. It was an outward sign of a spiritual reality.

III. It was to be at the end of the age then current, namely at the end of the Jewish age.

Endless confusion has arisen from not seeing that the words of Jesus refer not to the end of the "Kosmos," but to the end of the "eon." The thought of Jesus did not reach as far forward as to the end of the world; what he was thinking of was something closer at hand.

IV. It was to be accompanied by judgment.

So also is the end of every age.

Every age has its crisis, to which everything leads up. Borrowing from the apocalyptic literature of his times, with which his hearers were familiar, Jesus sets forth the judgment at the close of the Jewish age in intensely dramatic figures. Such expressions as "coming in the clouds of heaven" were used regarding portentous national events. To interpret them fairly there is no need to spiritualize them; all we have to do is to deal with them as with all similar forms of literature.

V. The second coming of Christ was to introduce the new age.

It was to be "the consummation of the ages" and was to take its place as the final stage in an ascending series of revelations. By it Christ was to break through the limitations of his earth-life and become the Christ whom we are to know no longer after the flesh, but after the spirit. By it the spiritual kingdom, for which everything that went before was preparatory, was to be ushered in.

VI. The nature of the second coming is indicated by the terms which are used to express it.

The two principal terms are "ereh-mai" and "parousia," the one indicating the approach of one who is near; the other indicating that the one on the way has arrived, and is now present. There is a point at which the approach passes into the presence. Hence it is in the presence that we are now to rejoice. What the second advent gives us is a living Christ who is with us "all the days"; even unto the end of this Christian age, as he was with his people to the end of the Jewish age.

## THE VIEW THAT HARMONIZES.

This view of things harmonizes the doctrine of the second coming of Christ, which is ever from the outward to the spiritual. Into that conception of things the early disciples grew; as witness the change in the mind of Paul, and especially the spiritual interpretation of that event by John in his gospel—an interpretation which agrees with universal Christian experience. There is something pathetic in seeing Christians today harking back to Paul's earlier experience, when he looked for the Lord to return in some outward, visible form, instead of entering into his later and riper experience, when the actual presence of his Lord was the very life of his soul. There is nothing that the Christian soul needs more for its quickening, nothing that the Christian church needs more for its empowerment than the recognition of the blessed fact that the Lord has kept his promise; he has come back to this world that needs him; that he is here, the indwelling life of the believer, the Lord and Leader of his church, the mighty Conquering King who is seeking to unite the hosts of righteousness, that he may lead them on to final victory.



# MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

## CLOSER CO-OPERATION OF WOMEN'S SOCIETIES.

When Champ Clark took his seat as Speaker of the House of Representatives, with its overwhelming democratic majority, his feelings found vent in the words of the old hymn, "This is the hour I long have sought."

The women of today might truly echo the same sentiment, for this is the hour when their work in the Kingdom and for the Kingdom has reached its fullest flower. It is true that the door of liberty and service was opened to them nineteen hundred years ago, when Jesus accepted their ministrations, and permitted their presence in the little company that journeyed with him along the highways of Galilee and hillsides of Judea. And the greatest honor ever bestowed on womanhood was that to her eyes was granted the first vision of her risen Lord, to her lips was committed the first proclamation of the Great, Central Truth in the world's history—the resurrection of the Lord Jesus Christ.

But, as the plant can only reach its full, consummate flower in the fit season and the right environment, so woman could not enter on her heritage of liberty and service till the fullness of her time arrived.

The "more life and fuller" that was her dower has come in this day and in this land. Many subtle forces, both in the social and religious world, have long been contributing to this modern uplift of womanhood, but we have only space to mention two in this brief article.

## INDUSTRIAL RIGHTS OF WOMEN.

The substitution of machine for hand labor, which made skill and dexterity rank with physical strength, made the entrance of women into the industrial world possible, and thus insured to an increasing number of them an income of their own. This was a great advance, for a certain amount of financial independence is necessary, to self-respect—the highest price any worthy being can pay for anything is to ask for it. Certainly, initiative is impossible, when one lacks the means of carrying out one's plans. Now that there are about seven millions of women engaged in all the three hundred wage-earning occupations except five or six, and that juster laws are giving them the ownership and control of their property, this power of promoting the interests of the Kingdom is immensely increased.

## WOMEN'S EDUCATIONAL RIGHTS.

Previous to the nineteenth century, the most rudimentary education was considered all that was necessary for a woman: anything beyond that was supposed to unfit her for the sphere to which she belonged. When one visits Oxford University in England, where the most generous provision has been made for the education of men for eight centuries, and where women have been admitted to a limited share in its privileges for only thirty-five years, the injustice of this discrimination is evident. Now, after a long and hard fight, women are fully admitted to educational institutions in this country, and the only limits put to their scholarship are those they set themselves.

The struggle for these two fundamental rights, the right to a choice of vocation, and the right to equal educa-

tional advantages with men, crowded the first half of the past century. It was not until the last half was well on its way that assured victory perched on her banners. But even before she secured the industrial, educational and legal rights that are now accorded to her in most of our states, she heard the call of the great and needy world about her, to use her new-found strength for its help and uplift.

## COMMON AIMS OF WOMEN'S ORGANIZATIONS.

In order to do this, there must be united effort, and so came the impulse to organization. It is not possible even to mention the multiplied women's organizations that we now see on every side; while they follow widely different lines of endeavor, yet they all have the altruistic note in common; the deep, underlying motive in every one of them is the desire and purpose for social service. One of the needs of today in the organized work of women is a recognition and appreciation of their common aims—a vision that looks beyond the superficial and extraneous and sees the secret springs that are moving the women of our land to do their part in the betterment of our race and all mankind.

I have faith to believe that all these forces are tending to some ultimate good; not only the distinctly religious organizations, like the Women's Missionary Societies, the Young Women's Christian Associations, but the Woman's Suffrage Movement, the Temperance Associations, the Women's Clubs, the Red Cross Movement, the Civic Leagues, the Patriotic Societies, and other organizations—all are tending to make this old world better and in this way are forwarding the interests of the Kingdom of Heaven. They may seem to be following widely different paths, but all are traveling to the same great goal—the preparation of the way of the Lord, the making straight his paths.

## CLOSER CO-OPERATION NEEDED.

When the women's organizations mutually recognize the nobility of each other's aims, then there will be a better understanding and a closer co-operation among them. When they feel the tie that binds them, then can they move as one united army and bring to bear a new point of view on age-long evils that have afflicted our whole social structure. When the voice of the mothers of the race, potential, as well as actual, is lifted up, the wrongs of women and children in the labor world, the social evil, the white slave traffic will no longer be tolerated, and the loathsome sex diseases, that are working such havoc in society today, will become as much things of the past as the plague, and the black death of the middle ages.

With such great tasks before us—tasks which need the united voice and influence of the womanhood of our land, and of the world for their accomplishment, should we not cultivate a fuller appreciation of our common aims, and seek a closer co-operation and fellowship than ever before in the history of women's organizations?

I. W. H.

Pennsylvania's new eugenic marriage law, which went into effect August 1, is eliciting such varied comment as to show that it is not by any means ideal.

## BILLS ENDORSED BY WOMEN PASS.

The magnificent batch of legislation in the interests of the women voters by the last Legislature of California has aroused so much favorable comment that the following list of statutes actually endorsed by the women is of interest. The College Equal Suffrage League of Northern California in a recent statement says that these were the only measures endorsed by the women voters:

A.B. 353. An act providing for the abatement of houses of prostitution, making houses of prostitution a nuisance and providing for enjoining persons who conduct or maintain such a house, and the owner, lessee, or agent of a building where such nuisance is maintained.

A.B. 199. Equal guardianship act, providing that the father and mother of a legitimate unmarried minor child are equally entitled to its custody, services and earnings.

A.B. 795. The bastardy act, requiring fathers to support their illegitimate children.

A.B. 1251. Minimum wage act, regulating the employment of women and children; establishing an industrial welfare commission to investigate and deal with such employment. This commission has power to fix a minimum wage.

S.B. 466. An act limiting the hours of labor of women. This act increases the scope of the eight-hour law, which provides that women shall not be employed more than 48 hours in one week, nor more than six days in one week.

S.B. 1034. Regulating the employment of children; providing that no minor under eighteen years shall be employed more than eight hours in one day, and no minor between the ages of twelve and fifteen shall be employed for wages or profit. Exceptions are made.

S.B. 10. Defines crime of rape. This act raises the age of consent to eighteen years.

S.B. 55. Raises the penalty for the crime of rape, minimum ten years' imprisonment, maximum fifty years. Formerly minimum was five and maximum ten years.

S.B. 46. Establishes a state training school for delinquent girls, and appropriates \$200,000 therefor.

A.B. 16. Provides for the free use of all public schoolhouses and property, and for establishing a civic center at each and every public schoolhouse in the state.

A.B. 803. Provides for the support of public kindergartens, making kindergartens a part of the public school system.

A.B. 1263. Provides for the payment of pensions to public school teachers' pension fund.

S.B. 32. Establishes a standard of weights and measures, and provides for a state superintendent of weights and measures.

S.B. 788. The net container act provides for indicating on the label the net quantity of food stuff in a container.

S.B. 526. Provides for the state registration of nurses.

A.B. 511. Providing for cases in which a married woman may sue and be sued separately from her husband, as when her separate property is concerned, her right to homestead property, etc.



## EDITORIAL

### FACING A CONDITION.

**I**T IS to The Christian Century that the credit or blame of first proposing and urging a national delegate convention of Disciples is due. Through the dozen years of discussion this paper has held to its original position, and while in recent years its advocacy has not been ardent there has been no suggestion of opposition.

Nor are we now, in the abstract, opposed. The arguments brought against it by present opponents are, to us, without point or meaning. That the Scriptures forbid a church of Christ to send delegates to act for it in conference with delegates from other churches of Christ is, to our mind, unthinkable. And as to the cry of "ecclesiasticism," The Christian Century frankly says that it believes in ecclesiasticism. It believes that every local church of Christ is, and should regard itself as being, subordinate to the whole Church of Christ. The kind of ecclesiasticism we are opposed to is denominational ecclesiasticism—the subordination of a local church of Christ to a part, and that an artificial part, of the Church of Christ.

Against denominationalism, whether in the larger Christian world or among Disciples of Christ, The Christian Century has set itself, with full awareness that its attitude is bound to evoke opposition from forces which have established themselves within our own communion as well as from those without.

In the present crisis, however, it is not a theory alone but a condition that confronts us. It grows clearer each day that actually to take the step decided upon at Louisville last year means alienation and a gradually opening rupture between the main body of our people and a not inconsiderable section.

The Christian Century believes that an irrecoverable blunder will be committed if the procedure at Toronto furnishes substantial occasion for the opponents of delegate conventions to call a mass meeting of their own and eventually to interpret it as the successor of our traditional mass conventions with which the new order has broken.

### JANE ADDAMS' CONVERSION.

**H**OW impossible it is to state the experience of conversion in a pat formula! And how fascinating with moral romance is the story of any soul that has learned the simple art of telling just what happened to it in the experience of accepting Christ and allying itself with his disciples!

The time has not long passed since Miss Jane Addams' work in Hull House, Chicago, was criticised by some church people on the ground that it was secular, or at best motivated only by the ideal of ethical culture. It was said that Miss Addams lacked a Christian experience! Here, however, is her own "conversion" story, told in her autobiography, "Twenty Years at Hull House," and told with such freshness of spiritual feeling and moral insight as to make it an illuminator of the experiences of all of us, especially of those of us who have had to depend on conventional set phrases to describe what took place when we took the great step. She writes as follows:

The summers were spent in the old home in northern Illinois. And one Sunday morning I received the rite of baptism and became a member of the Presbyterian church in the village. At this time there was certainly no outside pressure pushing me toward such a decision, and at twenty-five one does not ordinarily take such a step from a mere desire to conform. While I was not conscious of an "emotional" conversion, I took upon myself the outward expressions of the religious life with all humility and sincerity. It was doubtless true that I was

"Weary of myself and sick of asking  
What I am and what I ought to be,"

and that various cherished safeguards and claims to self-dependence had been broken into by many piteous failures. But certainly I had been brought to the conclusion that "sincerely to give up one's conceit or hope of being good in one's own right is the only door to the universe's deeper reaches." Perhaps the young clergyman recognized this as the test of the Christian temper,

at any rate he required little assent to dogma or miracle and assured me that while both the ministry and the officers of his church were obliged to subscribe to doctrines of well-known severity, the faith required of the laity was almost early Christian in its simplicity. I was conscious of no change from my childish acceptance of the teachings of the Gospels, but at this moment something persuasive within me made me long for an outward symbol of fellowship, some bond of peace, some blessed spot where unity of spirit might claim right of way over all differences. There was also growing within me an almost passionate devotion to the ideals of democracy, and when in all history had these ideals been so thrillingly expressed as when the faith of the fisherman and the slave had been boldly opposed to the accepted moral belief that the well-being of a privileged few might justly be built upon the ignorance and sacrifice of the many? Who was I with my dreams of universal fellowship, that I did not identify myself with the institutional statement of this belief, as it stood in the little village in which I was born, and without which testimony in each remote hamlet of Christendom, it would be so easy for the world to slip back into the doctrines of selection and aristocracy?

Here is an apologetic for the Church which one will search many theological volumes to surpass—and search in vain.

### EYES OPENING TO A NEGLECTED DUTY.

**T**HE Disciples of Christ are giving fine proof of both their vigor and their essential Christianity by the way they are meeting the necessities of their retired ministers and missionaries through the Board of Ministerial Relief. They are overcoming the feeling that the mere location of any general board's headquarters restricts its interest or its support to one state or section.

This board is in Indianapolis, but Missouri has taken the lead both in offerings and pensions, while Texas and California are evidently coming to feel that it is just as much their own. It was not a citizen of Indiana who offered to add twenty per cent to the whole brotherhood's offerings to Ministerial Relief for five years, but Indiana vied with Pennsylvania and Ohio in meeting his challenge last year and passing his minimum of \$20,000. This year the goal is \$30,000. The offering was begun at the communion service of the Louisville Convention, which happened to be made on Kentucky soil, but came from Canada and Georgia also. An Illinois physician's bequest of \$5,000, an Ohio widow's \$1,000 and an Indiana merchant's \$2,500 are among the outstanding gifts to date.

From the secretary's statement in the Jacksonville, Ill., Convention we judge that the offerings of churches and individuals are widely distributed. The Honolulu Church took the lead by pledging \$100 at Louisville. As to the churches, it is reassuring that not one has yet been reported that heard the facts of this cause and refused to give. This puts the responsibility squarely on the pastors. Even in the one week that remains something can be done by every man who has not already acted. To refuse bread to our fathers in the faith is to deny the faith. Practically, the failure of even a dollar gift may leave the whole body short of its \$30,000. On September 1 there lacked \$10,680; September 8, \$7,866. The margin remaining makes our duty plain.

### A SUGGESTIVE PARALLEL.

**P**ROFESSOR C. M. SHARPE, speaking on the program of the Illinois Convention of Disciples in behalf of the Divinity House at the University of Chicago, drew an interesting parallel between Alexander Campbell and the late William R. Harper, president of the university. Religion was the soul of Pres. Harper's conception of education, said Dr. Sharpe. He pointed to the Religious Education Association of which Dr. Harper was the founder, and to his far-reaching and stimulating influence as a teacher of the Biblical literature. Dr. Harper did in his day what Alexander Campbell did in his. Each interpreted the Bible in the light of the best science of his time; each was fearless in his pursuit of knowledge about the Scriptures and each was humble enough to accept the consequences of discovered truth no matter what they might be.





The analogy is suggestive. Mr. Campbell's great heresy in Biblical interpretation was his contention that there is a difference in the values of different Scripture. In an age when men turned indifferently to the Old or the New Testament to find the way of salvation Mr. Campbell declared that the Old was incomplete and that in the New Testament alone was God's will adequately revealed. He stood strongly against the superstition of what Professor Willett calls the "level Bible." The theory of successive covenants—of "starlight," "moonlight" and "sunlight" dispensations—of the "right division of the word," evoked bitter opposition among those who were in the habit of allowing the Bible to open of itself and then superstitiously taking whatever verse first met the eye as the especial message of God.

Dr. Harper stood for precisely Mr. Campbell's method of Biblical interpretation, except that his was more thorough-going and vitalistic. This, however, was because Dr. Harper lived two generations later than Alexander Campbell. The evolutionary conception of the Scripture of which Dr. Harper was a renowned interpreter is simply the working out in modern terms of the dispensational conception which brought to Mr. Campbell no less renown than opposition.

It is important for Disciples of Christ to keep in mind that all the precedents of their history ally them with the progressive and scholarly interpreters of the Bible in our day.

#### DELEGATE CONVENTIONS—BUT WHAT FOR?

**C**OULD there be a better time than just now for the Disciples of Christ to arrest the denominational tendency which their movement has in the past taken?

The proposed delegate convention called to meet in Toronto, as conceived by those now urging and interpreting it, is a natural further step into the ecclesiasticism which our ideals have always condemned. It fits in perfectly with the conceptions of those who have been leading our people during the past generation. It is quite essential to the program of those who see for us no significance in the enterprise of Christian unity beyond diplomatic Commissions and Church Federation.

A delegate convention is a natural enough affair; it is innocuous enough, desirable enough—we will go so far as to assert that it is even necessary. No reasonable objection can be urged to the appointment by the churches of delegates to represent them in a national convention.

It all depends upon what the convention is **FOR**.

If the convention is called to devise ways and means of carrying forward the distinctive purposes of the Disciples' **MOVEMENT FOR CHRISTIAN UNITY** it is not only legitimate but admirable.

But if it is called to advance the interests of the Disciples' **DENOMINATION** it should be opposed by all those who yearn to see us break the denominational fetters with which we have already been bound.

It seems clear that the consummation of such a representative organization at this time will only crystallize yet more solidly this ecclesiastical denomination we have grown to be. It will make our ecclesiasticism more respectable; it will give it caste; it will therefore make it easier for our consciences to tolerate it.

Were our movement once fairly freed from its denominational character there is no doubt that this kind of convention could be used effectively, and without danger, for the great non-denominational purpose for which we were born.

It is doubtful that a convention called for the purposes usually urged by the advocates of the present proposal could be so used.

The standing model to which the Disciples are pointed is the Northern Baptist Convention.

Behold what a good result has been accomplished since Baptists gave up their mass meeting and adopted an orderly convention based upon congregational representation!

But what is this good result? The Baptist denomination has had its ecclesiastical efficiency increased. That is the result, and it is good.

But it is good because the Baptist denomination is a denomination. It does not follow that such a result would justify the Disciples in adopting such a convention. On the contrary, those who have not yet surrendered the historic ideals of the Disciples would not hesitate to affirm that such a result among Disciples would be sad beyond expression.

If there is yet a chance to rescue our historic ideals from the ecclesiastical denomination into which we have allowed ourselves to be moulded it would seem as if the agitation against the delegate convention affords as good an occasion for us to stop and think as has come to us in many years or may come again.

#### THE PASSION FOR SOULS.

**O**UR churches are installing new and improved machinery. They are planning more and more effective methods.

They are ordering systems and plans to prevent waste and promote efficiency. But all these will be as sounding brass and a tinkling cymbal if there be not a passion for souls. The world needs knowledge, but knowledge will never save the world. The world needs eloquence, but eloquence will not save the world. Much as the church needs a learned ministry and an eloquent presentation of the gospel message, its first and greatest need is spiritual fervor, born of a passion for souls. Education cannot save a soul from sin. Erudition cannot give peace to a guilty conscience. Rich music and an elaborate service cannot bring pardon and peace. The Church of God needs to feel in its heart and manifest through all its activities, a passion for the saving of souls.

#### OPTIMISM AND FACTS.

**C**OMMENTING upon Hugh Macdonald's statement in The Christian Century recently concerning Dr. Garrison's "unquenchable optimism" in refusing to face certain ominous facts among Disciples of Christ, the latter asks from his "Easy Chair" in The Christian Evangelist: "Has not our optimism been vindicated by the character and results of these [our national] conventions?" Replying to his own question Dr. Garrison says:

Everyone of them has been a mile-stone on the way to a larger and more useful career. Timorous spirits have predicted strife where there has been remarkable unity with brotherly love. Last year, it will be remembered, dire results were feared and prophesied; but in the whole history of the Disciples no convention has ever marked greater progress than that at Louisville and a most important issue was decided with remarkable unanimity.

As we understood Mr. Macdonald, Dr. Garrison has altogether missed his point. Our contributor was not referring to the conventions but to the brotherhood. He could probably point to the Omaha convention and the Topeka convention as exceptions to Dr. Garrison's optimistic characterization. But his point was that, quite apart from whatever harmony and progress our conventions have exhibited, the years have witnessed increasing bitterness and alienation in the brotherhood itself. This no observer will deny.

Dr. Garrison ventures "another optimistic prediction." He says: "The convention at Toronto is going to be one of the very best in our history. It will probably not be so large as the one in Louisville last year, as it will not be so central, but it will be marked by great harmony and spiritual power."

In this prophecy we agree. And we pray that it may not fail.

Our optimism is clouded, however, by the reflection that our "harmony" will be purchased by the absence of those who might disturb it.

#### A GREAT YEAR FOR BIBLES.

**T**HE circulation for the British and Foreign Bible Society for the last year reached the astounding figures of 7,899,000 volumes. The Bible Society of Scotland for the last year, has a circulation of 2,359,985 volumes. If these figures are added to the issues of the American Bible Society, which have already been published as 4,049,610 volumes, a



superb total of 14,308,595 volumes represents the missionary circulation of the Scriptures on the part of the English-speaking world. To this great total number should be added the commercial circulation of the Scripture by the great Bible presses, small and large, the circulation of Continental Bible Societies which, at the present time, we are not able to give. It requires some effort of the imagination to see the significance of this vast sowing of the seed of the Kingdom in the field of the world.

#### SIR OLIVER LODGE.

THE presidential address of Sir Oliver Lodge before the British Association for the Advancement of Science is one of those rare documents on religious subjects that finds its way with any degree of adequacy into the secular press. This address was printed in full by many metropolitan newspapers as if it possessed equal value with the doings at the nation's capital, or with some well advertised sporting event. And it surely is a live human document. Academic, careful, but flashing with imaginative suggestion, it digs below the foundation upon which physical science rests and finds there a sound basis for the spiritual order.

Some may not regard it as quite accurate to call Sir Oliver's address a religious document as we have done. But if a challenge and expose of the materialistic interpretation of the world in defence of an idealistic interpretation be not a religious document we know not where to find one. Certainly one's faith in God and righteousness and the future life feels itself being girded about with strength while reading his words.

"Continuity" was his theme, by which many took it that his address would deal mainly with the possibility of consciousness after death. Only in a small section does he speak directly to the problem of immortality, and then he but bears his testimony that he shares the universal hope, without bringing forward any proofs to support it. He says that, in his opinion, "memory and affection are not limited to that association with matter by which alone they manifest themselves here and now, but personality persists beyond death."

With science Sir Oliver, himself a distinguished physicist, has no quarrel, but he protests against the claim of some scientists that their methods exhaust the content of reality. The actions of living things cannot be fully explained by physics. Following is a sample of his reasoning:

It has been becoming more and more certain that, as regards performance of work, a living thing obeys the laws of physics, like everything else; but undoubtedly it initiates processes and produces results that without it could not have occurred—from a bird's nest to a honeycomb, from a deal box to a warship. The behavior of a ship firing shot and shell is explicable in terms of energy, but the discrimination which it exercises between friend and foe is not so explicable. There is plenty of physics and chemistry and mechanics about every vital action, but for a complete understanding of it something beyond physics and chemistry is needed. I will risk the assertion that life introduces something incalculable and purposeful

amid the laws of physics; it thus distinctly supplements those laws, though it leaves them otherwise precisely as they were and obeys them all.

To his fellow scientists he says that his function is "to remind you that our studies do not exhaust the universe, and that if we dogmatize in a negative direction, and say that we can reduce everything to physics and chemistry we gibbet ourselves as ludicrously narrow pedants." On the whole Sir Oliver may be said to reflect the dominant point of view among philosophizing scholars, with whom his thesis has become commonplace enough, albeit it takes some time for the non-academic world to realize it.

The wide publicity given this presidential address will help greatly to carry out to the popular mind the reassurance which science nowadays is bringing to religion.

#### BAPTIST AND CONGREGATIONAL UNION.

A BAPTIST and a Congregational church were merged in a single congregation in England during the past summer. The event is treated as a foretoken of many such unions in the near future. The especial difficulty of Baptists and Congregationalists standing together in America is not present in England where baptism is regarded by most Baptist churches as a purely optional matter with each individual, just as the Lord's Supper is regarded. Many Baptist churches there contain unbaptized (unimmersed) members.

At the dedication of the new house in which the united congregation is to worship, Rev. J. Morgan Gibbon in a striking address spoke on "The Church." It is, he said, to provide the spiritual with a foothold, to send witnesses to do God's work, that the church is called into existence. A man can be a religious man without being a member of a church, but he cannot fulfil the functions of a religious man without uniting himself with other religious men into a church in order to hal- low by religion other men, and to remind them of it, to call them to it, to show them the way to the Church of God." He continued:

This is a union church, a union of two denominations in the persons of people representing them and uniting here. Well, if you Baptists are going to conceive the possibility of the salvation of a Congregationalist, and if you Congregationalists are going to conceive the possibility of the ultimate redemption of the Baptists, that means you must go much further than that. You must not keep that to yourself, you must extend it, so as to proclaim the ultimate salvation even of a Methodist, Primitive, Wesleyan, and of all church people. You must show you are all members and brothers—all children of God, otherwise your union church will be a piece of costly sarcasm, and people will say, "In union they are narrower than in disunion." God forbid that it should be. Nonconformists have waited long for further ecclesiastical union. When our brethren, the Church of England, say, "Come back to us," I venture to say we are never going back. "You come on, gentlemen. You come on to us. We are waiting for you, and will unite with you. If you want to have priority, you shall have it. If you will lend us your Bishops occasionally, they will be of great use to us." I should like immensely to pool the gifts of the Church and pick the brains of an Archbishop, and the Archbishops could pick the brains of such a man as Dr. Clifford. They would find some good pickings there.

## The Island of Dreams

BY THOMAS CURTIS CLARK.

Over the mist-shrouded Ocean of Years,  
Lighted by memory's gleams,  
Far from the Mainland of Sorrow and Tears,  
Lieth the Island of Dreams.  
Cometh no winter to that blissful Isle;  
There summer reigneth for aye;  
On its fair gardens abideth the smile  
Of a ne'er-vanishing day.

Far o'er its meadows, where wild roses blow,  
By its soft-murmuring streams,  
Children play ever, with faces aglow,  
Rapt in the joy of their dreams.  
Never a cloud mars the blue of those skies,  
No dark'ning tempest or rain.  
Sunshine abides where that happy Isle lies,  
Far o'er the mist-shrouded main.

Yet, from that Island, in ships passing fair,  
Light hearts embark all the day,  
Seeking the City of Knowledge, somewhere  
Out o'er the billowy way.  
Over the waters the ships bear them far,—  
Lost is the Island of Dreams;  
Outward they speed them, past hindering bar,  
Seeking the City's fair gleams.

Far in the Westland the Island is lost;  
Soon from the East cometh night;  
Over the Ocean of Years they are tossed,  
Longing for day and for light.  
Still for them shineth Hope's radiant star,  
Beckoning evermore on  
Over the ocean that stretches afar  
Unto the eternal Dawn.

## AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

**H**OW many religions there are that go by the name Christian! And how remote they are from one another! I have been wondering if our Christian name does not itself cover as many varieties of religion as are represented by the leading cults of mankind.

These reflections were started by a series of attempts to hold profitable conversations with a Seventh Day Adventist. We both believed the Bible; we both believed in God and in Christ; but I found that his Bible was as much unlike mine as mine is unlike the Koran. His idea of God was, it seemed to me, less Christian than a Hindu's idea, and I found little in common with him in our views of Christ.

We are both serious minded men, and naturally our talk, when we are together, gravitates toward the deeper levels upon which our religion rests. We weary of the casual things. But we no sooner get into a religious theme than we become conscious of living in two worlds which overlap very little. I try, and I think I can observe him trying too, to concede as much as I can, but I am aware that even my concessions mean one thing to him and another to me.

We are good friends; our casual circumstances would make us intimate friends; but we are conscious that despite our utmost efforts at courtesy and mutual understanding, our views of life will not mix. At times when one has pressed the other too far, there is a sharp contention, and our conversation gets tied up into a hard knot, and it is very difficult to release the tension and end the evening gracefully.

After such an experience I vow to myself that I will never discuss religion with him again. Our next evening together is spent, therefore, talking about politics, and our neighbors, and relating to each other our business experiences, and so forth. But neither of us is comfortable. Each is conscious that he is only whiling away the time, and each longs to dip into the overflowing spring of his religious experience and impart therefrom something to the other.

\* \* \*

**A**FTER all, what is there to talk about, if one cannot talk about religion? Your intimacy with your friend does not extend very far into his life unless your main conversation is upon religion or things in which religion is implicit. I can imagine no full depth of love between a man and woman whose religions are disparate. There is a good deal more in the Roman Catholic provision against children of the church marrying outside the Church, than her mere fear of losing institutional control over them. When it comes to the deep things of life how much is missed in a home where the husband is a Catholic and the wife a Protestant—assuming that each is conscientious and faithful. It has often come before my observation as a positive tragedy. There might be much consideration on both sides, mutual respect for each other's conscience and habits, a working convention, well defined, providing that two of the children should be trained as Catholics and two as Protestants, that the family's gifts to religion should be equally divided, and that on Sunday morning the attendance of both sides of the house at the church of its choice should not be interfered with, while the evening hours might be spent together at home or in quiet enjoyment.

Such conventions obtain in cultivated and considerate families whose religions are heterogeneous. But how sad! In spite of the utmost kindness on both sides how much must be missed from those lives. Would a Christian Protestant have less in common with a Mohammedan than with a Roman Catholic? In the fundamental sense in which we conceive Christianity, is the Roman Church a church of Christ? Or, (with less implication of bigotry than that question contains), on the assumption that our conception of Christianity is Christ's conception, is the Roman Church a Christian church? Does its connection with the historical institution make it Christian? Does its possession of the same book and its declared devotion to the same Name make it Christian?

Wherever the Roman Church rules there is superstition and paganism. Who will say that Mexico and Spain need missionaries less than Japan?

**O**N another side I see Unitarianism. It also wears the Christian name. But I have often felt my inability to hold intimate communion with a Unitarian. We have more in common, perhaps, than the Seventh Day Adventist and myself, but after we have gone a certain distance we reach a point where we cannot walk together. He is an out-and-out rationalist. By this I do not mean that he is devoid of emotion, or that he acknowledges no truth except that derived from reason. I mean that he insists upon stating truth in rational terms alone.

But I have never found any scientific or philosophical terms that are adequate to express all that my soul feels when I pronounce the great words, "grace" and "cross" and "atonement" and "redemption" and "Saviour" and many others. I am a symbolist. Some would like to call me a mystic, though I do not like that word so well. The best word of all is "evangelical." I am an out-and-out evangelical. And my Unitarian friend soon reaches a point in our intercourse where he cannot walk with me. He calls himself a Christian and I call myself a Christian, but we are far apart in the depths of our souls—not far apart in our sense of need or our aspirations or in our problems, but far apart in the way we answer our problems.

I remember well a dinner party given in honor of the distinguished Hindu, Swami Vivekananda, who visited the World's Congress of Religions in Chicago twenty years ago. I found to my surprise that we had much in common. But I found that he could not follow us in the evangelical statement of our faith. The vital touch between us in the things of the soul was possible only by positive mental effort. There was no spontaneity in our communion. I do not think this was wholly due to the differences of our ethnic habits.

I have the same feelings with my Unitarian friends.

\* \* \*

**A**ND here is Christian Science. It too is a "Christian" religion. But with my religion it has definitely broken. And it is more foreign to my soul than the religion of Vivekananda, although I must admit that I think I can find more intimate communion with a Christian Scientist than with a Seventh Day Adventist.

I gladly concede the obvious virtues of many Christian Scientists I have known. But I have been wholly unable to establish a contact with any believer of that cult whereby we could walk together in exploration and interpretation of the deeper things of our life. A Buddhist would not be farther from me than one of Mrs. Eddy's disciples.

Yet we read the same Bible and own the same Lord and wear the same name. But our souls are shut against each other in respect of the treasures of our religious experience quite as effectually as are our private bank accounts. Can our religions both be Christian?

Your readers, Mr. Editor, will recall the story of Father and Son which I told on this page last week. The religion of the Plymouth Brethren was the religion of the father. To his mind the son had chosen a literally pagan course when he refused longer to consent to the doctrine of the Second Coming and to limit his world of interests by the boundaries of his father's sect.

Yet the son had not denied the Scriptures, nor Christ, nor God. He still would call himself a Christian. But between them there came to be a great gulf, and all communion of spiritual life was cut off.

This is one of the tragedies of our spiritual experience. We are alike in the things of outward aspect, in the names we wear, but unlike and even contradictory in our inward satisfactions.

When I call the roll of the religions that go by the same name as my own, I wonder whose is the true Christian religion!

And I am not so bigoted, Mr. Editor, but that I sometimes wonder whether I am, in truth, a Christian myself.

HUGH MACDONALD.



## Of Human Interest

### President Wilson's "Jessie."

She is fair, with blue eyes and regular features. She wears her hair simply, the two braids wound about her head, and she has an infectious laugh and charming voice. For the last two years she has been intensely interested in sociological work, and to the various branches that concern working girls she has devoted herself with practical earnestness. When she engaged in settlement work in Philadelphia and went about in the Kensington mill district she often sat down with the mill workers at the bare tables of the Lighthouse restaurant, where the menu was chalked on the wall and the dinner cost 15 cents. She lived in the settlement houses and proved herself one of the most efficient workers in the community, where personal, direct understanding means more than charity or creed. "There is no charity in this work," Miss Jessie Wilson said not long ago concerning the settlement, "but self-sacrifice and interest in others." When she was working for the vacation camps and urged the pleasure and benefit derived from life in the open with good comradeship, the democracy of it all was appealing. "It is splendid," she said. "There you become acquainted just as little children do who say, 'What's your name and where do you live?' and are good friends ever after!"

### A Mark Twain Story.

A good old Mark Twain story will bear another repetition. A friend once wrote him a letter, saying that he was in very bad health, and concluding:

"Is there anything worse than having toothache and earache at the same time?"

Twain wrote back: "Yes—rheumatism and St. Vitus dance."

### Secretary Daniels' Boys.

I happen to have four boys who are healthy specimens of the North Carolina type of youngsters.

My oldest boy is in school in North Carolina, and when I became a member of the Cabinet it meant temporary separation of this lad from his parents and younger brothers.

Tears were flowing freely in a family gathering over this thought, when the cause of the trouble flashed suddenly into the mind of one of them.

He wailed out:

"Doggone Mr. Wilson!"

But it did not take the boys long to become Washingtonians.

Just as I returned from a Cabinet meeting I was startled one day to find upon my desk a Black Hand epistle. It read:

"Leave \$10,000 on the old stump or you die."

After the first shock I sent Captain Palmer, my aid, to ask if either of my four sons had been in to see me, and learned that two of them had called and made themselves at home at my desk.

### George Gould on "Fine Feathers."

George Gould was talking at Piping Rock about the Sackville-Scott will contest in London.

"All society was there," said Mr. Gould. "Society even brought its luncheon. The courtroom between 1 and 2 o'clock resembled Sherry's or Ciro's at Monte Carlo, or even Armenonville itself.

"It's like a story they tell.

"How about that famous society divorce case?" said one man to another.

"Postponed," was the reply.

"Why was it postponed? Lawyers not ready?"

"Oh, the lawyers were ready, but the dressmakers weren't."

### A. Graham Bell's Philosophy.

Alexander Graham Bell, the inventor of the telephone, hit on his marvelous discovery while studying and while teaching the deaf.

At a dinner in Washington Professor Bell said, apropos of this fact:

"Yes, we can learn valuable secrets from the most unlikely sources. A Persian poet, famed for his wisdom, was once asked by his king where he had learned his philosophy.

"From the blind, sire," the poet replied—"from the blind, who never advance a step till they have tried the ground."

### Bryan on "Hiding One's Light."

Secretary Bryan, at a luncheon in Washington, said of a man who, through modesty, had declined an important and useful office:

"So he wants to hide his light under a bushel, eh? Then perhaps the country is just as well off without his services."

The secretary smiled and added:

"When a man talks of hiding his light under a bushel, I usually think that a thimble would answer the purpose just as well."

### Bishop Doane on Marriage.

The late Bishop Doane of Albany, a strict conservative, had his own views as to woman's place in the world. No feminist this good Tory bishop, no advocate of militancy, no exponent of Ellen Key, or Bernard Shaw, or "newness" of any sort.

Bishop Doane believed in marriage of the real old-fashioned kind, and to bridegrooms at weddings he used sometimes to make a little speech.

"My young friend," he would say to the pale and nervous bridegroom, patting him on the back, "you are now embarking, my young friend, on a long, hazardous voyage, and I bid you remember the Finnish proverb.

"For the Finnish sailors, my young friend, have a proverb to this effect:

"The man who on the ship of matrimony signs as mate will never get promoted."

### How Roosevelt "Held" His Audience.

When in 1900 I was nominated for vice-president I was sent by the national committee on a trip into the states of the high plains and the Rocky Mountains, writes the Ex-President in the Chicago News. These had all gone overwhelmingly for Mr. Bryan on the free silver issue four years previously, and it was thought that I, because of my knowledge of and acquaintance with the people, might accomplish something toward bringing them back into line.

It was an interesting trip, and the monotony usually attendant upon such a campaign of political speaking was diversified in vivid fashion by occasional hostile audiences. One or two of the meetings ended in riots. One meeting was finally broken up by a mob; everybody fought, so that the speaking had to

stop. Soon after this we reached another town where we were told there might be trouble. Here the local committee included an old and valued friend, a "two gun" man of repute, who was not in the least quarrelsome, but who always kept his word. We marched round to the local opera house, which was packed with a mass of men, many of them rather rough looking. My friend, the two gun man, sat immediately behind me, a gun on each hip, his arms folded, looking at the audience; fixing his gaze with instant intentness on any section of the house from which there came so much as a whisper. The audience listened to me with rapt attention. At the end, with a pride in my rhetorical powers which proceeded from a misunderstanding of the situation, I remarked to the chairman: "I held that audience well; there wasn't an interruption." To which the chairman replied: "Interruption? Well, I guess not! Seth Bullock had sent round word that if any son of a gun peeped he'd kill him!"

## From Near and Far

Returning to Chicago from the International Medical Conference, Dr. J. B. Murphy is taking up a fight against so-called "social disease." "There should be a city ordinance," he said, "compelling all persons infected with the so-called social diseases to report at once to public authorities. A commission for the handling of such cases should be appointed. When a person is infected he should be quarantined until he is completely cured and then there would be none of the visitation of suffering upon the mother and children that we hear so much about."

Mrs. Catherine Booth Clibborn, of the Salvation Army, introduced last week at the convention of the Chicago Christian Endeavor union as the greatest woman evangelist in the world, was to speak on "The Gospel Smile" at the opening meeting in the Northwestern University building. But Mrs. Clibborn did not mention the gospel smile. She told the Christian Endeavor delegates that they were too complacent, too self-satisfied, that they had made friends with the devil, that with their numbers they should sweep the country.

It is rumored that Mrs. William H. Taft, wife of the former president, has written her reminiscences of four years in the White House for a woman's magazine. The report has excited a great deal of comment, as it has been an unwritten law that no first lady of the land ever permits herself to be interviewed or writes for publication.

When Andover Theological Seminary was moved to Cambridge, Mass., and became allied with Harvard University, it had enrolled five students. This was five years ago. During the coming year, the seminary will have forty students; twenty of them will be in the junior class.

Sir William Ramsay of London, England, the Scottish classical scholar and church historian, will deliver a series of lectures in Chicago under the auspices of the Moody Bible institute.

Suffragists in Ohio are confident that their senators, Burton and Pomerene, will vote for the nation-wide suffrage amendment.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

## Celebrating Judson's Anniversary.

The Baptists are making elaborate preparations for the celebration of the one hundredth anniversary of the beginning of the work of Adoniram Judson's work in Burma. But the Baptists are not alone interested in this event. The work Judson did was of universal import. It was laid on broad and deep foundations and out of it has grown one of the most successful and wide-reaching movements in modern missions. Judson made for himself a place among the wisest, strongest and most far-seeing of the leaders in missionary work. The centennial of his going out is to be celebrated in a special manner in Burma. Judson and his wife, it will be remembered, started for their field as Congregationalists, but on their journey they became convinced that immersion was the scriptural mode of baptism and this led them to change their church connections and appeal to the Baptists for support.

## The "Catch-My-Pal" Movement.

The Irish Presbyterians are getting into the paper now through the prominence being given to the "Catch-My-Pal" movement, of which Rev. R. J. Patterson, a minister of that community, is the originator and chief promoter.

The Presbyterian Banner describes Dr. Patterson as "a rosy faced Irishman, with a most genial air and delightful manners." The origin of his work was very simple. While a pastor in Armagh he was walking along the street one day when he passed six young men who were given to drink. He got hold of one of them and sent him after the others and all six met in his house. Presumably they resolved to quit drinking and he persuaded them to go out, each one to find another, and at the next meeting there were thirteen. At the third meeting there were thirty-one, at the end of the first year there were 130,000, with 500 branches. Then Mr. Patterson gave up his congregation and is devoting all his time to his movement. It has widely spread in England and he is introducing it in this country.

## Christian Endeavor Pledge Adopted.

The pledge proposed at the Los Angeles Convention of the Young People's Society of Christian Endeavor is being adopted by many communions. At the Mount Hebron Institute, Old Fort, N. C., the Monthly Meeting of Friends—it is a Friend's school—adopted the pledge by a standing vote. This is the pledge: "Trusting in the Lord Jesus Christ for strength, no political candidate or party not declaring for the destruction of the liquor traffic, can have my support or vote. I will do my best to get others to sign this pledge."

## What "The Advance" Stands For.

"The Advance," the leading western paper of the Congregationalists, edited in Chicago by William E. Barton, declares its platform in clear and ringing tones in a recent issue of this paper. We are sure Dr. Barton will be joined by most of the Christian world in such declarations as the following:

"We are living in times when Christian people need to come nearer together, and unite on a few great simple truths. The forces of sin are mighty. Sin is an

uncomfortable, but an indisputable fact. The world needs to be saved from its guilt and power. We want to help the churches to present the gospel so directly, so positively, so unquestioningly, so lovingly, that men shall be won to Christ, and the work of the churches shall go forward.

"We believe in righteousness, temperance, and judgment to come. We hate the liquor traffic and every other unclean and blighting trade in the souls and bodies of men and women. And we shall speak out with all emphasis on these and all other questions. But in all matters in which Christian men differ, we shall seek not only to be charitable and fair, but to remember that other men have equal right with ourselves to convictions.

"This, then, is our platform,—a positive gospel, with faith in God, in the Lord Jesus Christ, and the need of salvation from sin by faith in Him; the fellowship of the Church; the love of the brethren; the freedom and communion of the Congregational churches in the communion with the whole Church universal, and the hope of the coming of the Kingdom, and the eternal reign of Jesus Christ."

## Baptists to Push Missions.

In his report on the campaign for missions, presented at the recent Northern Baptist Convention, Dr. Shailer Mathews stated that out of the campaign had grown a new spirit of co-operation among the Baptists of the country. Concretely speaking, he reported that the amount raised for general missions during the last year was \$250,000 more than ever before in the history of the church.

The fifth annual report of the general apportionment committee, which included a recommendation that the convention make the raising of \$6,000,000 for missions annually the ultimate objective, was presented to the convention, and the recommendation was approved.

## Episcopalians Stirred by Popular Novel.

Episcopal clergymen are taking some active steps to warn their people against statements contained in Mr. Winston Churchill's recent novel, "The Inside of the Cup," which is being so widely read and discussed. The parish paper of the Church of the Redeemer, Chicago, has analyzed some of the more radical charges of the book. One of the Chicago clergy has engaged Mr. Churchill in personal correspondence during the summer, especially requesting the names of the novelist's authorities for the following statement about the Nicene Creed:

"This creed is said to have been scandalously forced through the Council of Nicea by an emperor . . . against a majority of Bishops, who would if they had dared Constantine's displeasure, have given the conscience freer play."

A correspondent of the Living Church reports that Mr. Churchill very courteously stated in this correspondence that his authority was primarily Mr. Chamberlain's book, "The Foundations of the Nineteenth Century," but adds the statement that investigation has disclosed the facts that this Mr. Chamberlain is not mentioned in the Who's Who of either American or English authors, and that this particular book, which was published a dozen years ago and re-published three years

ago, was very unfavorably reviewed by nearly all of the great periodicals, weekly and monthly, published in this country and in England, the chief objection being the whimsicalness and prejudices vitiating its erudition. This is an interesting point, the above correspondent declares, "that Mr. Churchill should have quoted so obscure and unreliable an authority for his attacks upon the dignity and credentials of Christendom's grandest and best attested creed."

## Bishop Potter's Proposal Consummated.

A short while before his own death, The Living Church informs us, Bishop Potter officiated at the funeral of a fireman who lost his life, as others did, at a large fire in this city. In an eloquent address the Bishop paid high tribute to the men who defend our lives and property, and especially to the many heroes who had lost their lives in the performance of hazardous duties during the history of the city. He proposed that a monument be erected by a grateful people in memory of the departed heroes of the fire department. The suggestion was immediately taken up and the Bishop became the first Chairman of the Firemen's Memorial Committee.

On September 12 the monument was unveiled. It is of Knoxville marble, and is placed at the end of One Hundredth Street at Riverside Drive. The memorial is a tablet twenty-five feet long and twenty feet in height, flanked by two marble groups typifying Duty and Sacrifice. The flags which veiled the monument were drawn away by cords in the hands of a number of children whose fathers had lost their lives as firemen. The inscription reads:

"TO THE MEN  
OF THE FIRE DEPARTMENT OF THE  
CITY OF NEW YORK  
Who Died at the Call of Duty,  
Soldiers in a War That Never Ends,  
This Memorial is Dedicated  
By the People of a Grateful City."

As the annual convention of the International Association of Fire Engineers was in session, there were present at the ceremony fire chiefs from England, Holland, Canada and the remotest parts of the United States, besides a great gathering of firemen from the local department and neighboring cities. In the parade there were veterans and active men; primitive pumps and the most up-to-date apparatus; a number of aged and infirm horses still tenderly cared for in their days of uselessness. Ministers of the Christian religion participated in the ceremonies. A beautiful memorial float was in the procession, and bore this legend: "Greater love hath no man than this, that a man lay down his life for his friends.—St. John 15:13."

## A New Catholic Society.

The Roman Catholics, who already have societies innumerable, have organized a new society. It is called the Daughters of Isabella, and is based somewhat on the plan of the Knights of Columbus. It will number hundreds of thousands and will have to do with women as a civic as well as social factor. The Central Christian Advocate suggests that "doubtless it will ultimately be arrayed against the public schools."

## Disciples Table Talk

### Epoch-making Book for Missions.

The Congo mission of the Foreign Society has just published an important book. The title is "English-Lonkundo and Lonkundo-English Vocabulary." It gives the English word and the Lonkundo word corresponding; also the Lonkundo word and the English word corresponding. The completion of this work marks an important step in the history of the Disciples mission in the Congo. This is the first lexicon ever printed in the Lonkundo tongue. Heretofore the missionaries had to pick up the words as best they could from written lists and by word of mouth as the people had no written language. This beautiful book, of more than 400 pages, was printed on the "Mexico Press," a press donated to the mission by the church at Mexico, Mo. It is well bound and on excellent paper. The volume is appropriately dedicated to Secretary Stephen J. Corey, to whom the mission is ardently devoted.

### Church Stands by J. M. Rudy.

The reform work of J. M. Rudy, pastor at Quincy, Ill., has made him some enemies, as would naturally be expected. It is gratifying to note that the official board of the Quincy church stands behind their new pastor in his fight against graft. The following is a part of a set of resolutions recently passed by the board:

Whereas, This official board learns through the public press that the sincerity of motive and the honesty of purpose of our pastor has been questioned and very unbecoming language used to characterize him, and—Whereas, the interests and issues for which our pastor contends are vital and fundamental and have already been overwhelmingly demanded by the people, therefore, be it—Resolved, that it is the sense of this board that we commend our pastor for his efforts and that we call upon every citizen and patriot and church to acquaint themselves with the issues involved and join in this crusade now sweeping over the country for honesty of party leadership as well as a higher moral type of men for the trusts and responsibilities of office.

### Virginia Disciples Meet.

The sessions of the state convention of the Virginia Disciples were held in the chapel of Virginia Christian College, the delegates and visitors being entertained in the college dormitories. The convention began Sept. 8. Geo. W. Kemper, Richmond, presided at the general sessions. Among those represented on the programs were the following: J. O. Helsabeck, Dunnsville; J. D. Hamaker, Strasburg; A. F. De Gafferelly, Danville; F. M. Rains; Mrs. F. W. Long, South Richmond; Mrs. G. W. Oliver, Lynchburg; Mrs. Bertha F. Lohr, of India; Bert Wilson, Cincinnati; Prof. J. Whitt, of China; G. W. Muckley, Kansas City; Dr. Jennie Crozier, of India. The state auxiliary of the Christian Woman's Board of Missions elected the following officers: President, Miss Ellen Kent, Louisa; corresponding secretary, Miss Gillie Cary, Richmond; recording secretary, Miss Isabel Hill, Richmond; treasurer, Miss Lillie Pearce, Richmond; auditor, D. W. Durrett, Richmond.

### New Building at Peoria, Ill.

M. L. Pontius, pastor of Central Church, Peoria, writes that the architect is completing plans for the new \$50,000 building, and a local contractor has been engaged to build the structure on the percentage basis. The house will be of brick and stone and situated on the old lot in the center of the city. Besides the auditorium and a modern basement, there will be a third story containing club rooms and rest rooms, and arrangements will be made for a roof garden. The location is an ideal one for a down-town church with institutional features prominent. Central church is sending its pastor to the Toronto convention. W. J. Burner and family, Mr. Pontius reports, have come to Peoria to give their children the advantages of manual

training in Bradley Institute. They were so successful in their work in South America and are so well known in Illinois, that Mr. Pontius deems it an honor to have them at Peoria. Brother Burner is available for pulpit supply work and may be addressed at 303 N. Orange St., Peoria, Ill.

### W. C. Bower in New Field.

Prof. William C. Bower, Dean of the School of Religious Pedagogy in Transylvania University, Lexington, Ky., was called and has already begun his ministry, as director of the Central Church department of religious education. Prof. Bower had been a successful pastor in New York and California



W. C. Bower.

before he accepted a professorship at Transylvania. He is enthusiastic in view of the opportunity now afforded him to introduce strictly pedagogical methods and to carry them out in a thoroughly systematic atmosphere. A new equipment is being planned. This will consist of a three-story building upon a larger area than was occupied by the former structure. It will have assembly rooms for five or six departments and nearly half a hundred recitation rooms and offices. Several of these will accommodate more than a hundred pupils. It is expected that the new edifice will have been finished by the first of January. I. J. Spencer, pastor and also superintendent at the Central school for seventeen years, has for many years sought diligently, with the co-operation of an intelligent executive committee, to bring about a reformation in the ideals and methods of Biblical instruction in the church school and is happy at the prospect of immediate realization of his cherished hope. Mr. Bower, of course, still continues his efficient service in Transylvania.

### A Class That Achieves at Ordway, Colo.

A few months ago, the Loyal Women's class paid one of the notes then due on church extension, and now they have in the bank money sufficient to pay the last note and have requested it and the mortgage. This leaves the church organization entirely out of debt. This class also has a large box ready for shipment to the Children's Home in Denver. J. Mack Mills writes from Ordway that this church has no pastor, no preaching, and do not observe the Lord's Supper. The members all attend other churches. There is a good Sunday-school and Endeavor Society. An up-to-date preacher can find a fertile field here, he declares, and will be well supported financially and otherwise if he is energetic and aggressive. Eighteen persons have been added to the membership this year.

### Judge Discusses Divinity of Christ.

A remarkable address was listened to by a large audience on the occasion of a recent meeting of the Christian Brotherhood of First Church, Oklahoma City, Okla. The speaker was Judge John B. Harrison of the state supreme court; the theme, "The Divinity of Jesus Maintained Under the Rules of Evidence From a Lawyer's Standpoint." Judge Harrison treated the matter in a manner entirely new and original. The address will later be published and sent out to the bar of the state.

### Denver Church Bestows Pension.

A pleasant feature of the recent resignation of B. B. Tyler from South Broadway Church, Denver, was the act of the official board of the church providing a permanent pension of \$50 per month for the retiring pastor. This is the largest pension ever granted to a Denver pastor. The pulpit chair which Dr. Tyler has used during his thirteen years' pastorate is to remain in place, and for Dr. Tyler's use. On its back there will be placed a silver plate, inscribed as follows: "Chair of Honor, the Rev. Benjamin Bushrod Tyler, 1900-1913."

### R. F. Trapp Greeted at Jacksonville.

It is not often that a pastor, returning to a former charge, is welcomed so warmly as was Russell F. Trapp, former pastor at Jacksonville, Ill., on his recent visit with the church there. The magnificent building at Jacksonville is a worthy monument to Mr. Trapp, but the high regard in which he is held by his former flock is a matter for highest congratulation. The only unsatisfactory feature of his late visit was that Mrs. Trapp could not be present to share with Mr. Trapp the honor of this happy occasion, being detained at Los Angeles by the illness of her mother. Mr. Trapp is now serving with conspicuous success as pastor of First Church, Los Angeles.

### Passing of Mrs. W. A. Baldwin.

The announcement of the death of Mrs. W. A. Baldwin at a hospital in Lincoln, Neb., came as a shock to the many friends of Mrs. Baldwin and of her husband, who has served Nebraska so long as state secretary of the State Missionary Society. In two years Mrs. Baldwin served as president of the missionary federation of the Christian Woman's Board of Missions in Lincoln and vicinity. Two children are left, Gertrude, who graduated from Coter University last spring, and Morris, now a student in that institution. The funeral service was conducted by H. O. Pritchard, assisted by H. H. Harmon and W. P. Aylsworth.

### Work of B. A. Jenkins Commended.

A Kansas City paper speaks as follows, commending a recent sermon by Burris A. Jenkins, of Linwood Boulevard Church: "Such sermons as that preached by Dr. Burris A. Jenkins in the Linwood Boulevard Christian Church last night indicate the trend of religious thought today. It was a plea for the church to keep in touch with the social and industrial life of the times, for a more thoroughgoing democracy and a more practical religious life. And while much remains to be done—and always will remain to be done—the leadership of ministers and laymen who are profoundly concerned with social problems, already is showing its effect."

### County to Have Delegate Convention.

The sixteen churches of Johnson County, Ind., held their annual meeting at Franklin last week. Speakers from outside the county who made addresses were Dr. Royal J. Dye of Eureka, Ill., Dr. F. E. Lumley of Indianapolis, and C. C. Morrison of Chicago. Dr. Dye gave his thrilling message on Monday evening. Dr. Lumley presented a scholarly, stimulating statement of country church conditions on Tuesday afternoon and Mr. Morrison spoke twice—in the forenoon on "Modern Confirmations of Disciples Ideals" and in the evening on "The Next Step in Christian Unity." The remarkable statement was made during this convention that one-half of the real estate of Johnson County is owned by Disciples of Christ.



There is a marked determination on the part of the church leaders to see that the resources of this group of churches are invested in enterprises of the Kingdom of God. William Mullendore, living at Franklin but caring for two churches near by, was the president of the gathering. Next year the plan of having formally chosen delegates sent to the convention will be tried. It is believed that the problems of the county can be solved better through the active discussion of lay representatives than by the passive enjoyment of ever so inspirational addresses from the platform. Franklin is the home of W. J. Wright, who as pastor of the church there is loved by his people for his scholarly and consecrated ministry.

#### Lloyd-George Not to Be at Toronto.

David Lloyd-George writes that political duties will debar him from attending the convention at Toronto. He states that he is "about to undertake a considerable campaign on the land question" in England.

#### Death of R. Ray Eldred.

No sadder news was ever received at the office of the Foreign Christian Missionary Society than that of the death of R. Ray Eldred, of Longa, Africa, September 3, by accidental drowning. On November 9 last his wife died while the two were alone at the station. They leave three little orphan boys. They are in the mission home at Hiram. Mr. Eldred went out in 1902. He was a valuable pioneer missionary.

#### Pastor Enters New Field.

J. C. Mullins has resigned the work at Carlisle, Ind., and in connection with John W. Marshall, will enter the evangelistic field, in an attempt to do a work somewhat different from that of most evangelists. The novel feature will be daily institutes given up to the discussion and consideration of problems and methods pertaining to the modern Sunday-school, Christian Endeavor, and general church work.

J. P. Myers writes from Bellaire, O., that the official board of the church there asks him to make a statement concerning his brief stay of only six months in that field. Everything is reported harmonious and pleasant. Church and pastor very much regret that almost constant sickness in the family of Mr. Myers has led to his decision to leave. Churches wishing to communicate with Mr. Myers, may write him at Indianapolis, Ind., from which point he can supply pulpits for the time being.

Prof. Walter S. Athearn, of Des Moines will be one of the speakers at the next Union Ministers' Meeting to be held at Chicago, Sept. 29, under the auspices of the Chicago Church Federation Council. Miss Margaret Slattery, famed Sunday-school educator, will also speak. The meetings will be held at 10:30 a. m. in the Y. M. C. A. auditorium. The general theme of the conference will be religious education.

The week of Sept. 15-20 was set apart by the church at Crawfordsville, Ind., as "Visiting Week." By the novel scheme formulated, every member of the church and school was called on during the campaign, and in turn received many calls. The rule was that no topic of conversation could be introduced during the calls except some phase of church work.

During July two members of the family of the mayor were baptized in Siniloan, in Laguna province, Philippine Islands. The mayor himself was baptized some time ago. And during this month thirty-three were baptized at Infanta. Some of the Negritos of the mountains nearby were baptized, among whom was the king of the Aytos.

Walter Scott Cook, pastor at Wilkinsburg, Pa., is devoting evening services during September to a discussion of the four reformers, Luther, Calvin, Wesley, and Campbell. The largest Sunday-school attendance and offering, outside of rally days, is reported for September 7.

Miss Eva Lemert, who conducted a remarkable efficiency campaign in the school at

Bloomington, Ill., last spring, has been engaged by the Second Presbyterian Church at Bloomington for a similar campaign in October.

### We Take Off Our Hat To—

South Broadway Church, Denver, which has done itself honor in granting a pension to its beloved pastor-emeritus, B. B. Tyler.

W. C. Bower, who has been elected educational director by the Central Church, Lexington, Ky.

The church at Quincy, Ill., which has the backbone to support its pastor in his fight for better things in Quincy.

The church at Mexico, Mo., which furnished the press to print the new "Congo" lexicon.

M. L. Pontius, who announces a new \$50,000 building at Peoria.

R. F. Thrapp, who is still "remembered" at Jacksonville, Ill.

The Toronto Convention committees, which promise that "all things are ready" for the great convention.

The Christian Woman's National Benevolent Association, which reports for last year: 531 children, 315 mothers, 29 old people and 1,258 hospital patients cared for.

#### EVANGELISTIC MEETINGS.

Great Falls, Mont., Millard company, evangelists.

Milton, Ky., Mt. Byrd Church, Rowd Shaw, evangelist.

Wabash, Ind., Frank Jaynes and W. F. Lintt, evangelists.

Jacksonville, Ill., Milton S. Rees, evangelist.

Mt. Carmel, Ill., W. S. Weedon, pastor; S. M. Martin, evangelist.

West Batesville, Ark., O. L. Haynes, evangelist.

Arlington, Ia., G. E. Roberts, pastor, preaching; C. E. McVay, singing.

Williamsburg, Ky., Thos Belcher, pastor; James Small, evangelist.

Crocker, Mo., L. B. Cox, pastor; Joseph Gaylor, evangelist.

Allendale, Ill., W. R. Cady, evangelist. Erick, Okla., J. B. Boen, evangelist.

Porter, Ky., I. E. Adams, evangelist.

Antioch, Mo., M. J. Nicoson, pastor; J. T. Stivers, evangelist.

## Toronto Convention Program

### September 30th - October 6th

#### THE GENERAL CONVENTION.

TUESDAY AFTERNOON, 2:30.

Opening Devotional Services, J. E. Pounds; Report of Committee of Fifteen, by W. F. Richardson, Chairman; Announcements of Committees; Convention business; Enrollment of delegates; Ratification of constitution; Adoption of program; Miscellaneous business.

TUESDAY EVENING.

Praise service, led by C. J. Tanner; Address of welcome, Hon. H. C. Hocken, mayor of Toronto; Rev. John Neal, D. D., pastor of Westminster Presbyterian Church, Toronto; Amos Tovell, president Ontario Board of Co-operation; Response to addresses of welcome, Wallace Tharp; President's address, Hon. F. A. Henry; Introduction of presidents of societies.

#### CHRISTIAN WOMAN'S BOARD OF MISSIONS.

WEDNESDAY MORNING.

Devotional, Mrs. Ida Withers Harrison; President's message, Mrs. Anna Robison Atwater; Development, Mrs. Effie L. Cunningham; Finance, Mrs. Josephine McDaniel; Treasurer's report, Miss Mary J. Judson;

#### CALLS.

S. C. Brock, Dowagiac, Mich.  
C. H. Hulme, Pittsburg, Pa., to Bartlesville, Okla. Began work Sept. 1.  
J. S. Rowe, recalled to former charge, First, Henderson, Ky.  
J. H. McCartney, Modesto, Cal.  
W. O. Hornbaker, First, Muncie, Ind. Has begun work.  
E. K. Van Winkle, Central, Findlay, O., to Mishawaka, Ind. Began work Sept. 12.  
Homer McCarty, San Antonio, to Bartlett, Tex. Has begun work.  
B. T. Black, Holland, Va.  
Geo. B. Garner, Harrod to Berkeley, O.  
J. A. Wharton, Ravenna to Wauseon, O., Oct. 1.  
W. A. Sanford, First, Mobile, to First, Tuscaloosa.  
Rome G. Jones, Princeton, Ind.  
C. E. Burgess, Cohasset to First, Rochester, Minn.  
Chas. O. Lee, Indianapolis, Ind., to West Pullman, Ill. Will attend University of Chicago.  
J. H. Versey, Snowdon, Eng., to Cadillac, Mich.  
A. E. Wrentmore, Solon, O., to Butler, Ind.  
J. L. Thompson, Temple Church, Kansas City, Kan.  
H. H. Anderson, Sebring, O.  
J. Quincy Biggs, Pawhuska, Okla., to Baker, Ore.

#### RESIGNATIONS.

C. J. Roberts, Heyworth, Ill. Will spend two years in research work in Asia.  
B. L. McQuary, Tecumseh, Neb. Will attend Yale.  
W. B. Oliver, Cuba, Ill.  
M. C. Brink, Red Bluff, Cal.  
J. F. Floyd, Charlottetown, P. E. I., Can.  
C. C. Bentley, Orange, Cal.  
J. C. Dickson, Pico Heights, Los Angeles, Cal.  
W. A. Chastain, Monroe, Ga., December.

#### NEW BUILDINGS AND IMPROVEMENTS.

Dennison, Tex., First; old building destroyed by fire; new building to be begun at once.  
Dowagiac, Mich., \$40,000 building to be begun soon.  
Davenport, Ia., First; will enlarge.  
Phoenix, Ariz., F. M. Bare, pastor. Will remodel building.

#### DEDICATIONS.

Chandlerville, Ill., B. O. Aylsworth, pastor; G. L. Snively, dedicator; \$15,000 building; Sept. 7.  
Knoxville, Ia., C. H. Mattox, pastor; G. L. Snively, dedicator; \$20,000 building; Sept. 14.

Prayer, Mrs. N. E. Atkinson; Mission circles, Miss Allena Grafton; With India, Mrs. Bertha F. Lohr, Miss Mattie W. Burgess and Mrs. E. M. Bowman; Home Mission Expansion and the Social Gospel, Dr. F. E. Lumley.

WEDNESDAY AFTERNOON.

Report of young people's department, Mrs. Harriet R. Longdon; Address, R. H. Miller; College of Missions, report and outlook, Dr. H. C. Hurd; Among the Indians, Arthur Santmier; Introduction of missionaries; The Woman and the Work, Mrs. C. G. Ferris; Report of committees; Temperance and Missions, Dr. Royal J. Dye.

WEDNESDAY EVENING.

Address: Christ's Call and the World's Need, President C. T. Paul.

#### BROTHERHOOD OF DISCIPLES OF CHRIST.

Bond Street Congregational Church.

THURSDAY MORNING.

Meeting of National Executive Board, Judge J. N. Haymaker, president, presiding.

THURSDAY AFTERNOON.

Song service; Devotional service, Thomas W.



Grafton; Report of General Secretary E. E. Elliott; Report of Commissions: Commission on "The Ministry;" Commission on "Missions;" Commission on "Benevolences;" J. H. Mohorter; Commission on "Local Church Efficiency;" C. M. Chilton; Report of National Advisory Council; Election of officers and directors for the ensuing year.

#### WEDNESDAY EVENING.

##### The Temple Building.

Banquet (for men only); Annual Address of National President; Address—Men and the Liquor Traffic, Hon. Oliver W. Stewart, representing the American Temperance Board of the Disciples of Christ; Unfinished Business and Announcements; Address, "The Brotherhood's Opportunity for Christian Service," Mr. J. Campbell White, General Secretary, Laymen's Missionary Movement in the United States.

#### FOREIGN CHRISTIAN MISSIONARY SOCIETY.

##### THURSDAY MORNING.

Devotional Exercises, Led by M. B. Ryan and Fife Brothers; Appointment of Committees; Annual Reports; Address, "Fellowship With Christ in Service," Frederick D. Kershner; Introduction of missionaries, Period of Intercession, Conducted by J. H. Garrison; Song, Mrs. Chas. Reign Scoville; Address, "Fellowship With Christ in Life," Geo. A. Campbell.

##### THURSDAY AFTERNOON.

Prayer and Praise, Led by R. G. Quiggin and V. E. Ridenour; Business Period—Reports of Committees; Report of Commission on "The Disciples of Christ and the Missionary Task," Alva W. Taylor; Address, "Fellowship With Christ in Suffering," W. C. Bower; Address, "Christ Conquering China," D. W. Teachout; Address, "A Business Man's View of World Conquest," W. F. Holt; Introductions; Address, "Fellowship With Christ in Prayer," J. H. Goldner.

The Foreign Christian Missionary Society completes its program in Massey Hall, Sunday morning.

#### COUNCIL ON CHRISTIAN UNION OF THE DISCIPLES OF CHRIST.

##### THURSDAY EVENING.

Devotional Service, I. J. Spencer; Annual Report of the Secretary, Frederick W. Burnham; Greetings from Other Communions: Presbyterians—Rev. John Timothy Stone, D. D., Chicago, Moderator of the General Assembly of the Presbyterian Church in the U. S. A.; Baptists—Rev. Dr. H. F. Stillwell, Cleveland, O.; Congregationalists—Rev. Frank S. Fitch, D. D., Buffalo, New York; Address on Christian Union—Rev. Charles L. Mead, D. D., New York City.

#### AMERICAN CHRISTIAN MISSIONARY SOCIETY.

##### FRIDAY MORNING.

Frank C. Huston, Musical Director.

Prayer and Praise, Walter Mansell; Report of Ministerial Relief, W. R. Warren; Report of Church Extension, Geo. W. Muckley; Report of American Christian Missionary Society, I. N. McCash; Introduction of Missionaries, Grant K. Lewis; President's Address, Geo. A. Miller; Announcements of Committees.

##### FRIDAY AFTERNOON.

William Leigh, Musical Director.

Prayer and Praise, F. J. Stinson; Business; Efficient Ministry for Rural Churches, L. E. Murray; Efficient Ministry for Immigration, D. E. Olson; Efficient Ministry for Evangelism, Crayton S. Brooks; Articulating the Forces, Chas. Reign Scoville; Message on the Russian Situation, Z. T. Sweeney.

##### FRIDAY EVENING.

Prayer and Praise, Grant K. Spear; The House of God—Monument and Birthplace, W. F. Rothenberger; The Church and the Workingman, Charles Stelzle, New York.

#### BIBLE-SCHOOL SESSION.

##### SATURDAY MORNING.

Praise and Devotion, Led by H. C. Boblitt and C. M. Watson; Some Practical Bible

School Problems (20 minutes each): "Evangelism in the Bible School," W. T. Brooks; "The Opportunity of the Bible School Among New Americans," Austin Hunter. Messages from the Field: From the Elementary Superintendent; From the Bible School Secretary. Introduction of Workers; "Gaining the Heights by Way of the Bible School," P. H. Welshimer.

#### JOINT SESSION NATIONAL BENEVOLENT AND EDUCATIONAL ASSOCIATIONS.

##### SATURDAY AFTERNOON.

Statement by the President, J. W. Perry; Report of the Board, C. C. Garrigues; Report of the Treasurer, Lee W. Grant; Song, "Cast thy Bread Upon the Waters;" Address, "Our Best Apologetic," A. D. Harmon.

Note—The Annual Banquet and Board Meetings will be held at 5:30 on Friday, October 3.

"Report on the Condition of Our Colleges;" Address—"The Function and Future of Our Colleges," President Miner Lee Bates.

5:30 to 7:00. Banquet for Bible School Workers at McConkey's, 29 King St., West. Tickets on sale at A. C. M. S. Booth—50 cents each.

#### JOINT SESSION BIBLE SCHOOLS AND COLLEGES.

##### SATURDAY EVENING.

Praise and Devotional, Pres. T. C. Howe; Report of Religious Education Commission, Prof. W. C. Morro; "The Philosophy of Christian Education," Prof. W. S. Athearn; Address—"Has the Denominational College a Place in a Modern Educational System?" Dr. Thos. Nicholson, Secretary of Board of Education of Methodist Episcopal Church, New York City.

#### SUNDAY SERVICES.

##### Massey Hall.

9:30 A. M. Demonstration Sunday-School, Teacher, W. C. Pearce.

##### Preaching Service.

C. A. Marty, Musical Director.  
11:00. Sermon: "Fellowship with Christ in Victory," Carey E. Morgan.

##### Communion.

R. W. Stevenson, Presiding.  
3:00 P. M. Hymn—"The Church's One Foundation;" Invocation, R. F. Thrapp; Hymn—"Crown Him with Many Crowns;" Address—"Ministering to the Minister," Edgar DeWitt Jones; Offering for Ministerial Relief; Hymn—"When I Survey the Wondrous Cross;" Thanksgiving for the Bread, W. J. Cadman; Thanksgiving for the Cup, B. S. Ferrall; Hymn—"O Love That Will Not Let Me Go."

##### Christian Endeavor.

Prayer Meeting, Led by H. A. Denton; Report of National Board of Christian Endeavor, Claude E. Hill; Address, A. B. Philpott; Address, Dr. Francis E. Clark, President United Society of Christian Endeavor; Closing Consecration Service.

#### EVANGELISTIC SESSION.

##### MONDAY MORNING.

Song Service and Devotions, Led by Earl H. Fife; Prayer, By William John Minges; Solo, Miss Una Dell Berry; President's Address; Introduction of Evangelists and Singers by the President; Duet, J. Wade Seniff and L. N. Wetzel; Address—"Constructive Evangelism," Clyde Lee Fife; Address—"Evangelism in England," James Small; Quartette by Evangelistic Singers; Address—"What the New Testament Teaches On Evangelism," Joseph John Tisdall; Addresses, "The Work of the Singing Evangelist," Roger H. Fife and Roy L. Brown; Discussion.

#### GENERAL CONVENTION.

##### MONDAY AFTERNOON.

Reports of Committees—Credentials, Executive Committee, Nominations, Time and Place, Other Committees; Miscellaneous Business; Business Session of the National Temperance Board; Business Session of the Commission on Christian Union.

##### MONDAY EVENING.

Praise Service, Led by C. O. Reynard;

Recognition Service; Address—"The Convention in Retrospect," John H. MacNeill; Address, "The Things Whereof We Have Attained," E. L. Powell; Closing Prayer of Consecration and Benediction, C. G. Kindred.

#### EARLY MORNING CONFERENCES.

Beginning with Wednesday there will be a prayer service in the Banquet Hall of King Edward Hotel each morning from 7:30 to 8:00 o'clock.

Wednesday morning, October 1, at 9 o'clock—Meeting of the Commission on Christian Union, Cecil Street Church of Christ.

#### CHRISTIAN WOMAN'S BOARD OF MISSIONS CONFERENCES.

##### Banquet Hall, King Edward Hotel.

Thursday morning, 8:00. Young People's Work, Mrs. Harriet R. Longdon. Friday morning, 8:00. Auxiliaries and Circles, Mrs. M. E. Baker. Saturday morning, 8:00. State Officers, Mrs. Effie L. Cunningham. Sunday afternoon, 5:00. Hour of Prayer, Mrs. Mary B. Cornelius.

#### RAILROAD RATES—FINAL.

Some confusion has arisen over announcements concerning rates in Canada. This day I have confirmed by Mr. Cook of the Canadian Pacific Railway, arrangements made with Mr. Blaisdell last March, that the Canadian Pacific Railway will sell tickets September 20-28, with a return limit to October 21, on the convention plan, in all its territory.

Agents are instructed to give the specific

#### COVENANT SERVICE

For Rally Day or Annual Meeting

#### FATHER'S DAY

Something New, Justice Demands it  
Samples 5 cents, each.

C. M. FILLMORE, INDIANAPOLIS

## Great Brotherhood Banquet

TEMPLE BUILDING

Toronto, Canada

Wednesday, Oct. 1, 1913

6:30 O'clock

#### 3—FAMOUS SPEAKERS—3

Judge J. N. Haymaker  
Gen'l Brotherhood President  
Wichita, Kansas

Hon. O. W. Stewart  
World Famous Temperance Orator  
Chicago

Mr. J. Campbell White  
General Sec'y Laymen's Missionary  
Movement, New York

Finest Banquet Hall in Toronto  
Best Program Ever Offered

75 cents per plate  
Accommodations for 1,000 Men

Speak For Your Plate

NOW

Reservations at Brotherhood Headquarters,  
Massey Hall

rates from every point. The same is re-affirmed by the Grand Trunk Pacific Ry., and Canadian Northern Railway. Certificates must be taken and they will be honored at Toronto, I. N. McCash, Transportation Committee.

### POINTS FOR TORONTO VISITORS.

The Toronto Street Railway Company has granted free transportation to all delegates and visitors wearing the convention badge. This is an unprecedented courtesy and will be an inducement to all to register promptly on arrival.

The registration booth will be in the basement of Massey Hall. On registering and paying the small fee of fifty cents, the official badge and the official program will be received. The fee pays for the badge and program and for some of the advertising. No part of it goes to the churches in Toronto. In the same part of the hall the visitors will be assigned to their homes. Nearby is the information booth.

Massey Hall is on Shuter Street, and is a short block from Yonge Street, the principal street of the city. The cars marked Yonge, will take the people from the Union Station, and from the steamboat landing, to the corner of Yonge and Shuter Streets. From there it is a very short block to the Hall. The King Edward Hotel is reached by the same line of cars.

Massey Hall is by far the best hall engaged for our conventions. It is as much superior to some halls into which the national conventions have been forced, as a royal palace is superior to a cattle barn. The auditorium is perfect. It is supplied with a pipe organ and a piano. The doors are hung on noiseless hinges. The aisles are covered with heavy matting and the floors are deadened. If the order is not perfect it will not be the fault of the hall. In the basement there is ample room for the exhibits, for the post-office, rest room, correspondence room, hospital and committee rooms.

The Cecil Street Church of Christ, the place where the Boards of Managers of the Foreign Society and the American Society meet on Tuesday morning, is on Cecil Street and near Spadina. It can be reached on the Belt Line, or on the Harbord, or College, or Carlton from the King Edward or Massey Hotel, in ten minutes.

The King Edward Hotel is within two blocks of the Hall. The management has placed the banquet hall at the disposal of the convention for the entire week. Each morning, from 7:30 to eight o'clock, there will be a prayer service in the banquet hall. That hall will be used by the Christian Woman's Board of Missions for its Board meeting on Tuesday morning, and for the morning conferences that follow. In the other hotels occupied, similar prayer services can be held.

The committees in Toronto understand their business, and are at work with intelligence and enthusiasm. Nothing is being overlooked or neglected. No pains are being spared to

make the preparations as complete as possible. The delegates will find everything in fine shape.

Those who go to Toronto should bear in mind that they must use Canadian postage stamps and postal cards, and not the postage stamps and postal cards of the United States. Most people who cross the border need to be reminded of this fact.

On the train and on the steamboats, prayer services can be held to advantage. It would be a good thing to go to the beautiful city of Toronto asking the blessing of God upon the convention, and upon all those who participate in the exercises. It is possible to make this convention by far the best in the history of the Disciples.

### CHURCH EXTENSION FACTS.

Our churches should be acquainted with the facts concerning the Church Extension Treasury.

At the Board meeting on September 2, the cash balance was only \$16,886.79. There are loans in the course of closing, amounting to \$44,300.

Papers, notes, etc., have been sent out for loans to the amount of \$19,750. Here, then, is \$64,050 that will be needed to pay our loans promised to churches that have buildings finished, or nearly finished. These must have their money to pay their bills or they will be seriously damaged in their work. To meet this \$64,050 the Church Extension Board has a balance of but \$16,886. The Board pleads with the churches to allow nothing to interfere with the annual offering and its prompt remittance to the Church Extension Board, 603 New England Bldg., Kansas City, Mo. It should also be noted that we have \$75,000 of applications on hand, yet unanswered.

It is well to note that we start into the September offering with a gain of nearly \$15,000 over last year. The churches are \$1,100 behind, but the individuals are over \$16,000 ahead.

Another important fact is this—that all the money sent to Church Extension, goes into a permanent fund that is never spent. The interest at 4 per cent on the general fund of over \$500,000 pays all expenses and more. The annuity fund of over \$400,000 takes care of itself, as the Board loans all annuity money at 6 per cent, the price we pay.

The name funds bear 4 per cent, which goes back into these funds.

Send offerings promptly, so they reach the office by the 30th.

Remit to G. W. Muckley, corresponding secretary, 603 New England Bldg., Kansas City, Mo. G. M. MUCKLEY, Sec'y.

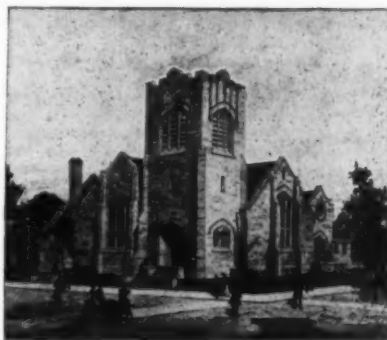
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# The Sunday School

## The Defeat of the Demoralizing Demons.\*

### TWIN DEVILS

Jealousy and envy are the twin demons ever working havoc with human happiness. Beware, Moses. Know this: You cannot be called up and into the cloud with God without arousing envy. Do not think that a shining faith will be accepted as a symbol of superiority to awaken admiration. Halos are beautiful, but they are expensive. They cost more than a ring of gold or a necklace of pearls. Do not suppose for a moment that conspicuous expressions of Divine approbation will exempt you from the caustic criticisms awakened by human jealousy. The noble leader and hero deliverer, had already been the object of bitter scorn, contempt and accusation. He had heard all with meekness and without complaint. Hitherto, there had been no evidence of conspiracy in his own household. He could well endure insinuating reflections from the lips of strangers or mere acquaintances, but when they were uttered by members of the household, it was a different matter.

### HOUSEHOLD JEALOUSIES.

"And Miriam and Aaron spake against Moses because of the Ethiopian woman he had married." Miriam's jealousy of her brother's wife was the actuating cause of the conspiracy which followed. Whether this wife was Zipporah, or a woman he had found among the "mixed multitude," or some other woman is a matter of no consequence in this connection. It is evident there had been contention and controversy during which violent accusations had been hurled at Moses by Miriam, and she was supported in her abuse by Aaron. It is equally apparent that Moses had meekly endured the abusive epithets though conscious of their injustice. Jealousy never wants for a pretext. Just how long Miriam had been entertaining this envious attitude toward Moses we do not know. Without question, they had felt keenly the rebuke administered at the time of the Golden Calf episode. In the original commission, Aaron had occupied a place as honorable as that of Moses. Miriam had received Divine recognition as a prophetess. These honors did not satisfy them so long as there was one prominently above them. It does not take long for jealousy and envy to frame up an indictment.

### A QUESTION OF INSPIRATION

"And they said, 'Hath the Lord spoken only by Moses? Hath he not spoken also by us?'" That is the kind of question that wrecks faith. It was a denial of special revelation. They did not dispute the fact that Moses was a divinely appointed interpreter. They did not deny that God had spoken through him. They accorded him a high place as the Lord's prophet. What they objected to was the position of isolated grandeur which he was occupying. They would simply divest him of any special right to recognition beyond themselves. They were as intelligent as Moses. They had received manifestations of Divine approval, as he had. Why were not their words worth as much as his? Why was he accorded the right to lead, the right to judge, the right to rule? The very thing they denied was *his authority*. But if this were true, where then were the ten commandments received solely through Moses? What would become of the whole legal code, the ritual of worship and the tabernacle? The acceptance of their assumption would have reduced all to a common level, and would have given to every individual the right to claim that the seat of final authority was in himself. The interrogation sounds wonderfully like some of the interrogations and inquiries of today. "Hath God spoken only by the Bible? To be sure it is a good book, but of no more authority than many another good book. Truth is of equal

authority everywhere. The Bible has literary merit, but no right to command and control. Every member of the human race is a son or daughter of God. We are all inspired." It is just this attitude that brings God's Holy Book into contempt. So also with the church. Regard it as a passing phase of religious expression, merely a human organization with no peculiarly Divine features, and you rob it of its rightful place among the institutions of the world. Moses' position was unique. He could only be contrasted and not compared with other Israelites, even though they were as gifted as Aaron and Miriam. The Bible and the church occupy a place of solitary grandeur and an authority that is not shared by any other book or order.

### QUALIFICATION FOR LEADERSHIP

"Hath not also the Lord spoken by us?" They would not accord to Moses the monopoly of Divine communication. To them Moses was merely a younger brother. The elimination of distinctions and differences results in nothing but confusion in all matters of religion. Assumptive, presumptive, visionless men today echo the question of Miriam and Moses, "Hath not the Lord also spoken by us?" An assertive and pretentious attitude is taken. The special authority of the Bible is questioned and it is assumed that Moses and all the prophets who followed him are thoroughly discounted by the intellectual luminaries of the present day. Real inspiration at every period of progress is not to be denied. God is still speaking through his appointed leaders, but *there is a difference*, and a most important one, between the utterances of the most learned theologians of today and the Apostle Paul, for example. It is nothing but inordinate conceit and unholy presumption amounting to sacrilege, that leads a teacher or preacher today to say, "I am as much inspired as Paul, and know a great deal more about religious life and Christian obligation, and can teach with just as much authority as he."

### AUTHORITY REPUDIATED

Behind the question of Miriam and Aaron was an impatience of all authority. They did not want to be ruled. They did not wish to occupy second place. The spirit of humility was wholly wanting. Had they accepted the doctrine of special inspiration they must also have accorded to Moses the right to command and their duty to obey. Right here you have the secret of present day protest against the Scripture. Humanity is naturally impatient of restraint. Once accord the Bible and the Church exceptional authority and you necessarily accept the right of both the Bible and the Church to loyalty, love and obedience. This is, of course, uniquely true of the Bible. This in turn carries with it the condemnation of sin and the needed atonement. Then there is demanded repentance, regeneration and a reconstructed life. These things men desire to avoid because it calls for sacrifice and humility.

### ARRESTED AND ARRAIGNED.

"And the Lord heard it." God hears the very thought of the human heart. What is here signified is a judicial notice. It was a matter of so grave importance that it could not be passed by without judgment. Had the conspiracy succeeded it would necessarily have defeated the whole plan and purpose of the emancipation of the children of Israel. The statement of verse three that the meekest man in all the world was Moses presents decided difficulties. It is very properly put in parenthesis. It indicates that the quarrel which had been stirred up by Miriam had no worthy basis. It furthermore emphasizes the reason for divine interference. The man who was perfectly capable of defending an entire nation was too sensitive and too humble to undertake his own defense, therefore God took cognizance of the sedition and took means to suppress it. The difficulties of this verse, however, lie in the line of authorship. It is

unthinkable that Moses would have written this about himself unless, indeed, we regard him as an amanuensis to Jehovah. There is good reason to attribute this to subsequent interpolation. "The Lord spake suddenly to Moses and unto Aaron and unto Miriam." The whole plan of the Lord was in peril. If the leadership of Moses was called into question successfully then the revealings of Sinai would naturally go. Sooner or later the pillar of cloud would be only the smoke ascending from signal fires and the voice on Sinai would be but the utterance of a deceiver speaking out of assumption. Dismiss the prophets and Paul and Peter without ceremony and Jesus Christ is soon uncrowned and reduced to a common martyr.

### DISTINCTIONS AND DIFFERENCES DECLARED

"If there be a prophet among you, I, the Lord, will make myself known in a vision." Once and for all God Almighty declared for the special sanctity of revelation. Words cannot more emphasize the fact of the uniqueness of revelation. God speaks to appointed men through his providences and in various ways makes His will known. He has guaranteed a spiritual vision to all who will to see and who will to obey. That is as true today as in the ancient days.

Spiritual insight accompanies faith and in turn produces faith. It is more and above mere intellectual apprehension. There is a second sight, a call given by the Holy Spirit whereby we apprehend and understand spiritual truth. Visions are granted which enable men to speak effectively in calling for spiritual repentance and the righteous to a higher life. Nevertheless, there is a difference. "My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth." Right here you have the gist of the whole matter. For the purposes of revelation God peculiarly endowed and inspired Moses.

### PUNISHMENT OF APOSTASY

"The cloud departed from off the tabernacle." It is a sad day for the individual church when, on account of contention, or the denial of inspiration, or faithlessness to the ordinances and sacrament, the Lord departs from the tabernacle. "Behold, Miriam became leprous, white as snow." The enormity of any sin is seen by the punishment which is visited upon it. Leprosy was the most loathsome of diseases. In this judgment upon Miriam we have God's estimate of the sin of jealousy and envy.

### EFFECTIVE PETITION

Persecution often precedes preferment. The magnanimity of Moses shines forth in his immediate and hearty response to the appeal of Aaron. Indeed, it required no appeal, for the punishment of his sister brought to him the most poignant grief. His prayer is a model. There are no vain repetitions, no professions of protestations, no long introduction, or wearisome interlude, but just a straightforward appeal from the heart. "Heal her now, O God, I beseech thee." It was an effectual prayer, but she must suffer. Even forgiveness may be held too cheap. It costs to forgive. Seven days she endured isolation outside the camp. She had time for reflection and for repentance.

### HINDERING PROGRESS

"And the people journeyed not until Miriam was brought in again." Two important truths are here suggested. The interest and sympathy of the people in one who had been cast out was a blessed expression of human love. Patience and pity are heaven-created virtues. How could they advance and Miriam be not of the company? Contrast this with the indifferent way in which the church often goes straight away from the men and the women who have fallen by the way. Again it becomes apparent how ever one disciple may hinder the advance of an entire church. Wrath is cruel, anger is outrageous, but who is able to stand against jealousy and envy?"

THE EVIL WORD—and oh, remember this—is a step, a long step, beyond the evil thought; and it is a step toward the precipice's edge.—F. W. Farrar.

\*International Uniform lesson for October 12, 1913.



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When you read this, send your offering before the books close, September 30, to the American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

**I. N. McCASH**

Secretary.

### The Mid-Week Service

By SILAS JONES.

#### WORK, GOD'S GIFT TO MAN.

Oct. 1.—Mark 13:34; 2 Thess. 3:7-10.

"Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it, and will follow it! \* \* \* Labor is Life; from the inmost heart of the Worker rises his God-given Force, the sacred celestial Life-essence breathed into him by Almighty God; from his inmost heart awakens him to all nobleness—to all knowledge, 'self-knowledge' and much else, so soon as Work fitly begins. Knowledge? The knowledge that will hold good in working, cleave thou to that; for Nature accredits that, says Yea to that. Properly thou hast no other knowledge but what thou hast got by working; the rest is yet all a hypothesis of knowledge; a thing to be argued in schools, a thing floating in the clouds, in endless logic-vortices, till we try and fix it. 'Doubt, of whatever kind, can be ended by Action alone.'"—Thomas Carlyle.

"To each one his own work." To have your work and to do it well is to know what the dignity of man is. The common soldier feels his importance when his country is in danger, for he sees clearly his duty, and he knows the safety of himself and of his countrymen depends on him and his comrades. Generals would not amount to much without common soldiers. "Captains of Industry" would never be known if there were not thousands of patient, skilful laborers. It is the laborer who can feel himself a man. He who exploits labor is less than a man. There is something fictitious about his success. The achievements of the worker are solid and lasting. If he has to walk, he knows that the man who mortgages his future to buy an automobile is a fool. The worker, when he keeps his eye on his work, knows what things cost. When he plays the fool, he forgets what he knows as a worker.

Work is the true source of inspiration. The "inspiring" talks that are made by men who will not work are principally nonsense. The lazy man with the gift of speech is a curse to the church. The reason the midweek services of the church fail to inspire is often a very simple one; nobody has done anything that is worth mentioning and nobody feels that the church is of any particular use in the world. The church is useless, it is contemptible, when it is filled with loafers. Too many of us expect to reform the world by shouting, overlooking the fact that shouting is intended to cheer the workers, or to express the joy that follows the completion of a difficult task. We are growing suspicious of enthusiasm that is "worked up."

Exhortations are not as popular as they once were. What the church needs is members whose deeds commend it to the world.

Work is the cure for disappointment and sorrow. Have you failed in your life's ambition? Go to work and do something that will give you a sense of your worth. To sit around and complain is to show your lack of common sense. Any kind of work done well gives self-respect. Have you lost friends? You cannot let them pass from your memory, perhaps you can never be as light-hearted as you were before your loss, but you can honor them, and you can sweeten your sorrow by doing something that ought to be done. The formalities of mourning are of little value. If those whom you have lost were really noble, and you identify yourself with them by tasks which enable you to understand better their motives, you will feel that you have them still, that they are a part of your life, and you will rejoice. Honest work will make us less selfish. Much of our bitter sorrow is selfish.

Intelligence, happiness, friendship, science, religion, morality, all depend upon work. But it is the work of free men. Work can be made, and is made a curse. Long hours, unsanitary conditions, brutal employers, underpay, all tend to change this blessing into a curse. God's gift is not slave labor. It is not work that destroys mind and body. It is employment that satisfies the heart and gives health to the body.

#### THE CHALLENGE OF THE DAY.

On his return from a six weeks' absence, Charles S. Medbury delivered two inspiring sermons to his congregation at University Church, Des Moines, Iowa, the subjects being the challenge of the day to the Christian, and to the non-Christian. Mr. Medbury emphasized the fact that the prayer that Christ taught his disciples to pray, has to do with the here and now in life in an intensely practical way. In the social problems of the cities and the attitude toward the rapidly increasing foreign element, reform must come through demonstrating the divine government in the everyday relationships of men, and the church must cease to exist on the community's support, but instead for the community's service and the actual practical uplift of men of every class.

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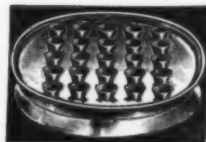
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
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